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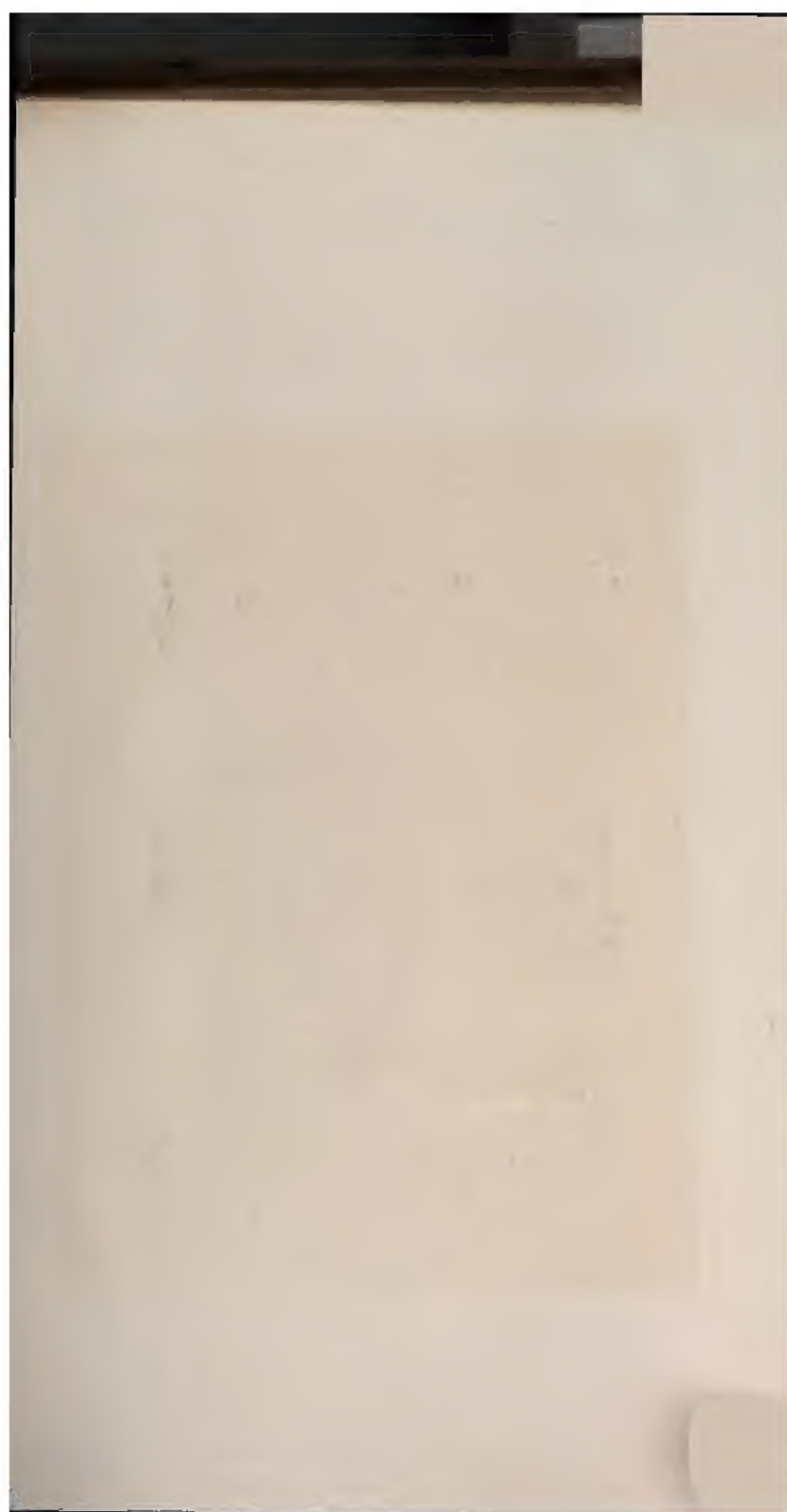
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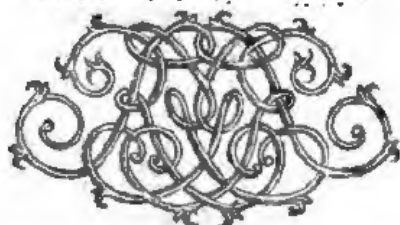


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By SEVERAL HANDS.

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T A B L E

TO THE

TITLES, AUTHORS NAMES, &c. of the Books
and PAMPHLETS contained in this Volume.

N.B. For REMARKABLE PASSAGES, see the INDEX,
at the End of the Volume.

☞ *The Printer, by mistake, began the Review for March 59 Pages behind the Conclusion of the former Month; by which means the Pages are double from 109 to 168. Wherever the latter of the duplicate Pages occur, they are therefore, denoted by Asterisks prefixed.*

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[2]

T H E . . .

MONTHLY REVIEW,

For J A N U A R Y, 1761.

The genuine Letters of Baron Fabricius, Envoy from his serene Highness the Duke Administrator of Holstein, to Charles XII. of Sweden. Comprehending his entire Correspondence with the Duke himself, Baron Goertz then Privy-Councillor to his Serene Highness, afterwards Prime-Minister to his Swedish Majesty; and with Count Reventlau, during his Residence with that Monarch at Bender; and also his Excursions for his Service into different Parts of the Ottoman Dominions in 1710, 1711, 1712, 1713, and 1714. Interspersed throughout with many singular Particulars, secret Transactions, and curious Anecdotes in Relation to that Northern Hero, during his Residence in Turkey. Now faithfully published from the Author's Originals. (most of them in Cipher, carefully preserved in the Archives of his Serene Highness the Duke of Holstein. 8vo. 4s. in boards. Becket and Co.

ON giving notice of the importation of the foreign edition in the letters; we expressed our hopes of finding the English translation more elegant than the original French; and accordingly deferred giving a more particular account of them, till the promised translation should appear. In justice

* The words translated from the French, seem to have been inadvertently omitted in this title page.

† In our account of Foreign Books, see Review for July, 1761.

... and the style and arguments of the Letter-writer appearing to as little advantage in their present as in their former dress. The translator, indeed, has judiciously prefixed a short account of the quality and characters of the principal personages concerned in the correspondence of our envoy; a circumstance that may save many of his readers the trouble of consulting other works, in order to comprehend the various motives suggested, and actions recorded, in the course of these curious and entertaining letters.

‘Baron Fabrice (says the author of this account) was a gentleman of a good family in Germany. His father was President of Zell for King George I. as Elector of Hanover, and he had a brother who held a considerable office in that prince’s court. The Baron of whom we are speaking, as soon as he had finished his studies, went into Holstein, and was very early taken into the service of that court, where his talents were so much esteemed, that when it was judged requisite, to send a person with a public character, to manage the interest of that serene house, with his Swedish Majesty while he continued at Bender, the choice made of him by the Duke Administrator, was universally approved. He was then in the flower of his youth, had a good person, a pleasing address, great accomplishments, and no vanity. His learning was very far from being superficial, and yet he had nothing of the pedant; he was affable in his behaviour, and yet always meant more than his compliments expressed. He was neat in his dress, without being a fop; and under the exterior of a complete courtier, concealed as sincere a heart, and as benevolent a mind, as if he had never been connected with the great.

‘It was believed that he would prove acceptable to the King, and those who thought so, were not mistaken. He was but a little while about that prince, before he stood as high in his good graces, as any; and as his modesty originally introduced him, so when his services had established him, he never presumed upon his favour. His public character allowed the King to be familiar with him, without giving umbrage to his ministers, or his servants. He commonly accompanied him in his exercises, was very frequently at his table. Besides this, the King spent hours alone with him in his closet. In his serious moments, his Majesty unbosomed himself to Fabrice; and when he was disposed to

|| Why not Fabricius, as in the title page?

‘amusement,

amusement, Fabricius was never absent. He was employed on many occasions, as was usual upon all his political account, particularly with the English merchants, to supply the King's necessities, which were sometimes very pressing. His interest among the Turcs and Tartars was also of great value, and he never made use of his interest any where but for his friends. He lived pleasantly, and yet with economy. He had but one enemy in the King of Sweden's court, which was General Daldorff, and he was so from a political pique; but being made prisoner by the Lapps, when they returned his Swedish Majesty's camp, Fabricius took pains to find him out, released and supplied him with money, which so entirely vanquished the General, that he became thence forward not only his friend, but the warmest of his friends.

Though he was much a man of pleasure, the Baron never lost sight of his duty, but did his business as a minister effectually, entering deep into politics, but his sentiments were always mild and pacific. Amongst other services he rendered his Swedish Majesty, he gave him a turn to reading, and it was out of Fabricius's hand that monarch snatched the book, when he tore from it the eighth satire of Boileau, in which he represents Alexander the Great as a madman. He was no less in favour with King Christian V. of Denmark, and with our own monarch King George the first, whom he accompanied in his last journey to Hanover, and who may be said to have died in his arms; so that you may tell and many living witnesses, who will verify the truth of all I have said, and who will assure you, that this character, fair as it is, falls very far short of the merits of this amiable person, who with the probity of a philosopher, was the haughty gentleman of his time, and had as few faults, as is compatible with the infirmities of human nature.

The advantageous character here given of Fabricius, will naturally engage the reader to peruse his Letters with candour and attention; nor will he find in such period any reason to retract the good opinion he may previously entertain of the writer. The Baron appears to us, nevertheless, to owe his favour and success rather to his amiable disposition, engaging address, and assiduity in business, than to an acute discernment, or profound policy: his qualifications, in general, seeming to be more the gifts of nature and habit, than the acquisition of study. As to his Manners, those who, from this tale page, may suspect them to contain only dry narratives of facts, interrupted with tedious descriptions and dull

political reflections, will find themselves agreeably disappointed. On the contrary, our Envoy's Letters are, for the most part, agreeably justified with remarks on the manners and customs of the various people he conversed with, and frequently enlivened with sprightly observations, which denote the Writer to have been as much a man of pleasure as of business.

He gives the following concise description of Constantinople, the then reigning Grand Signior, and the manner of living with the women in Turkey. 'As to the city of Constantinople, I may say without a hyperbole or without flattery, that 'tis the finest in the world, for its situation, and perhaps also for its extent, if we comprehend the suburbs. One may sail from the White sea (*Mare di marmora*) to the Black Sea in three or four hours, through the Grand Canal that separates Europe from Asia, and during the whole time he constantly sees on both sides great mountains covered with houses, terraces, kiosks, or pleasure-houses, mosques and trees, particularly cypresses, from the bottom to the top, in the form of an amphitheatre, which has the finest effect in the world, especially at one certain place, where at a single view one may command a prospect of the *terrazzo*, the coasts of Asia, or rather a point that stretches out towards Europe, Chalcedon, &c. Nothing can exceed the beauty of this prospect. The case is very different when you enter Constantinople: the streets are narrow and dirty; you are *always either going up hill or coming down*, and the greater part of the houses being wood, make no fine shew, altho' within they have good apartments, and very elegant. However, there are some very magnificent buildings, such as the church of St. Sophia, the *domania*, and several other *sera-pagos* or palaces of the *Bashaws*. In a word, to believe Constantinople the finest city in the world, one ought to enter the canal at one end, and come out at the other, without setting a foot on shore at any place. In this case I will answer, that a person would say he could not see a more beautiful nor a more magnificent prospect. The Grand Signior's *terrazzo* and his *sera* is a most extensive building, situated upon a long point stretching towards Asia, like a small peninsula. The palace over from one part of the world to the other, is only about a quarter of a league. People are admitted only into the second court of the *sera*, and are hindered from going further by a grove of Black mulberry. As to the *toes*, *panisiers*, and the *Frances* or *Christians*, they all live in the suburb named Pera, opposite to Constantinople on the coast of Asia.'—

'The

' The Grand Signor is about 35 years of age, but is extremely pale, which is attributed to his great number of wives. This is his prevailing passion next to that of heaping up money, which he loves beyond every thing, and of which 'tis said he has amassed a great treasure. As to his harem there is almost nothing in the world more impossible than to enter it, and all the stories of the intrigues of the Grand Signor's wives are mere fables. You may be a judge of this, when I tell you that when they are in the garden of the seraglio that looks towards the sea, to walk or divert themselves, not a *fulad* dare approach it, as it is in a bark within a market-shot, tho' the walls are twenty yards high and two yards thick. As to intimacies with other Turkish women, the thing is not impossible, but difficult, or at least very dangerous. However, a man who cannot do without women, may in this country gratify himself in that respect by two very easy methods. One is, to go to the market and buy some beautiful slave, whom at his departure he can easily get rid of, by losing a small raffle. The other is to make a *sestiki*, that is a kind of marriage with a Greek. This is contracted for three, four, five months, a year is the longest, before a judge; and when the time is finished, you give her the sum agreed upon, and then *leave*, that is, go about your business, without being troubled any further. This way of making love is mighty convenient: it costs neither fight nor sorrow; but withal, there is no such thing as having a Turkish woman for a mistress. They have a certain manner of acting, which 'tis said ought to make our sprightly and gay ladies blush. But enough of these trifles, we shall tell more of them by word of mouth one day at my return. —

' I hope to bring with me some curiosities of this country, as some Turkish bridles, some embroidered handkerchiefs for the women, a black box for the Dutchess, and a Circassian girl, but I will not answer for her being a maid, as this merchant life is very rare here, as in every other country. Besides, a maid costs 2 or 3000 crowns at Constantinople, whereas one can buy another girl as beautiful for 4 or 500 crowns. You see, Sir, how much a maidenhead costs in this country, while at Hamburgh it is sold sometimes for twenty or thirty crowns. There is no place in the world where they are so skilled in that, as at Constantinople, and I intend to study that science a little by the bye, that I may be able to catch my future spouse if it should come in my head to desire to catch her.'

By the phraseology and grammatical construction of many passages in the foregoing quotation, the Reader will probably imagine it not long since our Translator crossed the Irish channel. A supposition, in the truth of which they would be confirmed, on the perusal of the work, by many other passages of like idiom. Thus he makes his author express himself, in another place, in the following terms: 'As to affairs here, the Grand Signior is in great wrath against the Muscovites for not having left Poland; and against the Grand Vizir for having suffered himself to be duped: *they* have again sent a solohor or groom to see if *they* are still there. In that case the Grand Vizir will pass his time but badly, and we *will* again see great revolutions.'

Our Translator does not only use *will* for *shall*, but makes use of *could*, *would*, and *should* indifferently, and very often when there is no occasion for any one of them. Again, it is not only in the above quotation that he makes the author write of *talking* and *speaking* by word of mouth; this phrase being frequently reiterated. This learned gentleman, however, will probably plead the privilege of a rhetorician; call this expression a pleonasm; and say it is only a small improvement on the *ere locutus* of Virgil; or, perhaps, he will fight under the banners of Quintilian and Vaugelas, telling us, *Aliud est Anglice aliud grammatice loqui*, and pretend it is customary to do many things, and particularly to drink, as well as to talk, by word of mouth. But as we have not yet heard of two Englishmen *talking together by the post*, or by letter, we cannot help thinking our Translator's phrase favours too much of solecism, and a neighbouring country, to be adopted in our language.

But to return to the Author. The King of Sweden's being attacked in his little camp near Bender, and taken prisoner by the Turks, after all fair means had been used in vain to procure his departure from the Ottoman territories, is certainly as interesting a transaction as any that has been recorded in the life of this extraordinary personage. An account of it has indeed been given by Voltaire and other writers; but as the present relation hath the advantage of being made by a spectator of the fact, we doubt not of its proving agreeable to our readers; for whose entertainment therefore we extract it.

' The Basha, when he came near the camp, drew up the
' Janissaries along that side of the Swedish intrenchments
' which was weakest; and having ordered the artillery to be
' brought to bear upon the King's house, better than the day
' before, it began to fire very briskly; after which he gave
' orders

orders for the attack, which were almost as soon executed as given, for the entrenchment was directly forced, either from the inequality of numbers between the besiegers and besieged, or, what is not likely, because the Swedes made no resistance, or, in fact, as I heard several people say, that they suffered themselves to be impaled upon by the assurances of some Janissaries, who were near enough to make the promises of to-morrow and to-morrow, advising them that things would pass as on the preceding day. Be that as it will, it is certain that all those who garrisoned the entrenchments, were the first who were made prisoners, or surrendered, without firing a shot, or drawing a sword. every thing that was about the fort was plundered.

During these transactions, the King, who was on horseback with a small number of officers, was present in all places where the danger was most pressing, and his people gave way most, to imitate him by his example, and by his words. But seeing them surrender without making any defence, and thousands of Turks and Tartars pouring into the camp, he found his only resource left was to retreat to his house, accordingly clapping spurs to his horse, he made his utmost efforts to get to it; but in an instant he was surrounded in such a manner with Janissaries, who wanted to seize his person, that he hardly could advance one step. Nevertheless, he forced his way through the crowd, striking them sword in hand, at the head of a small number of his people who followed him; cutting also hacking, on right and left, every thing that opposed them. At length he got to a door of his house, where after he had halted a moment from his horse, he fell down. A Janissary who was then wounded, discharged his pistol so near his head, that he it was aimed at General Horch, (who was on his way to enter with the King, and who, as he has said twice, had wounded him) that the ball grazed his nose and the tip of his ear, and fired his eyebrows. The King to his men to get up, and continuing to keep off with his sword the crowd of Turks and Tartars, as did the few who followed him: he got into his house, the door of which was opened to him by Colonel Chamber, attended by five or six men, who defended the entrance of it against the Janissaries, who had lost ten or twelve men, three of whom his Majesty had killed, or mortally wounded, with his own hand. The King being entered, followed by a gentleman of his court, several of the drabans, and two drabans, several inferior officers, sergeants, and valets, in all about thirty people, the door was shut. He was much surprized that having left in

it a garrison of a hundred men, he should find no more than two and twenty; and to learn that the Turks and Tartars, coming in at the windows, had made prisoners of all the garrison, excepting these few, who had retired and entrenched themselves, as it were, in the apartment of Marshal D'iber, which they held out against the enemy, who had pillaged the other apartments.

The King mustered his people that came in with him, and the remains of the garrison, which might make up all together about forty-two fighting men, the chief of which were Colonel Chamber, already named, the Drabants, Wolberg and Axel Rosen, Mr. de Chlendorff, Chamberlain to the King, Mr. Palenberg, a gentleman of the court, and Mr. Erenpreus, Secretary of the Chancery. After reviewing them, and endeavouring to animate them by promises of great preferment, he ordered the door of the outer chamber to be opened, which he found full of Janissaries. notwithstanding the inequality of numbers, he did not hesitate to attack them, putting several to the sword, and forcing the rest to leap out of windows. He next ordered the door of the great hall to be broke open, which, like the other, was filled with a greater multitude: to the number, I have been told, of above three hundred Janissaries, who were plundering the furniture, amongst which was the King's plate, which has been saved at Pultowa. Their number did not hinder his Majesty, from immediately attacking them with his small company. The Janissaries did all they could to overpower this battalion, and separate the King from it; and were actually very near making their masters of his person, if he had not killed two Janissaries, and wounded a third; who being irritated by his wound, with one stroke of his sabre cut quite through a fur cap his Majesty wore, and would have split his skull, if he had not grasped the sabre with his left hand, on which he received a slight wound. He had hardly escaped this danger, but another body of them surrounded him, and undoubtedly would have taken him, if several of his people had not disengaged themselves from those they were fighting with, and run to his assistance. Seeing himself again at the head of his battalion, he charged the Janissaries with so much courage, that in less than an hour he made himself master, not only of the grand saloon, but of the audience chamber also, and of the whole house, after putting to the sword all who made resistance. A poor Janissary, frightened probably at this tragick scene, and who had hid himself under the King's bed, would have shared the same fate, if he had not embraced

braced the King's knees, crying, *Aman, Aman*, that is to say, quarter or pardon. The King granted it, on condition he would go and tell the Bacha, and the Han, what he had seen; which having sworn to perform faithfully, the King himself helped him to get out at a window. And here I must do the justice to the Janissaries in general, to say, that excepting him whom I have spoken of, (who was exasperated with the wound he received from the King) not one attempted his life, though, by sparing it, several lost their own lives: and this, from some remains of affection to him, as they pretended, or to gain eight or ten *ducats*, which the Bacha had promised to whosoever should assist in taking him alive. Be that as it will, the King, seeing himself thus master of the whole house, ordered the doors and windows to be barricaded anew, and had embrasures made to fire upon the assailants. The Turks, not a little surprized at what had passed, and at what the Janissary, whose life the King spared, had reported to them, held a kind of council of war, in which, readily judging that it would still cost them a great number of people if they should persist in their design of carrying off the King from his house; on a sudden they changed the scene. The cannon, which at first had fired but by intervals, now battered the house with the greatest fury. You will perhaps be surprized how this house was not beat down, and levelled with the ground: but you must know, that besides that the walls were of a considerable thickness, the bricks were so soft, that the cannon-balls only made holes, without doing any other damage. In the mean time the King, who wanted neither for powder nor ball, (with which he had found means, during the blockade, to fill all the store-room,) made frequent discharges upon the Turks through the windows and embrasures, and killed many.

This manoeuvre lasted till towards night; the Turks were much surprized at their small progress, and that it should cost them almost as many people to attack him at a distance, as when they had tried to seize his person within the house.

At last they bethought themselves of an expedient, which was, to fasten matches and other combustibles to the arrows of the Tartars, a shower of which was in an instant poured on the roof of the house; which consisting only of a few thin planks joined together, it soon took fire, and the whole in a few minutes was in flames; at which the fire, continued to the value of upwards of two hundred thousand crowns,

in

in rich presents made to the King by the Grand Signior, the Han, and the Visirs; consisting of tents, sabres, saddles, and bridles adorned with jewels, rich housings, and harnesses.

‘ The King, afraid lest the fire should gain the ceiling, went up with some of his people to extinguish it, if possible; but having nothing in the house but some bottles of wine and brandy, and there being no way to pull down the roof, he was obliged to return to his apartment, from whence he fired upon the Turks anew, as if nothing had happened. They were the more surprized, as they imagined he had a mind to bury himself in the ruins of his palace. At last, the whole house appeared to be nothing but a funeral pile on fire, in which this hero seemed to live and gather new strength, like a salamander. The flames having at last reached the ceiling, in a few moments several pieces of burning wood fell upon the besieged; who seeing the pressing danger, besought the King not to be so cruel to his person as to suffer it to perish in the flames. He assured them that there was no danger as long as their cloaths did not take fire; exhorted them to have patience, and animated them to defend themselves to the last man, and rather to die like brave men, than to fall into the hands of their enemies; promising, at the same time, great rewards to those who should follow his example and not yield: but it should seem that the heat of the fight and his heroic ardour, hindered him from seeing the contradiction there was between what he required, and what he promised. Meanwhile, the danger hourly increased, and it was much to be feared that the ceiling falling, would bury them in the flames; some large coals having already fallen upon the King himself, every body pressed him again, to quit the place and force his way through the Turks and Tartars and save himself, whilst it was yet dark, among the vines. I do not know what might have happened, if the Drabant Axel Rosen had not took it into his head to tell him that it was far better to die with arms in their hands like brave men, in the midst of the enemy, than to perish in cold blood among the flames; that at fifty paces distance, there stood a house built of stone with a flat roof, called the *New Chancery*, where there would be no fear of fire; that if the whole body would fall out in close ranks, each man with his sword in his right hand, and a pistol in his left, and clear his way through the Turks and Tartars, it would be an easy matter to reach it, and hold out another much longer siege. Whether the idea of this new fight tempted the King,

Matthew Pilkington; together with the *plague of riches*, a very humorous composition in prose; but most, if not all of these pieces having formerly appeared in print, we have the less to say concerning them. As a specimen of the part of Mr. John Cartaret Pilkington has borne in the present publication, we shall select the following anecdotes relating to an unfortunate person, who a few years ago was taken great notice of in this metropolis.

At a time when the Author, then a mere boy, was abandoned by his relations, and turned out, as the phrase is, to seek his fortune in the wide world,—he accidentally fell in with a gentleman, whom he represents as giving the following account of himself.

‘ You must know, Sir, that I am a gentleman who has run
 ‘ through a plentiful estate in schemes for the public good;
 ‘ and though some of them, through the inattention of the
 ‘ great, have miscarried, yet I have at length hit upon one
 ‘ which will return me ten fold the 4000 £. a year I have
 ‘ parted with; and that your own judgement will determine,
 ‘ when I explain it to you.

‘ In the more gay and happy hours of my life, I studied
 ‘ music as an amusement, and am, perhaps, the best master
 ‘ of harmony in the known world; of this I will give you
 ‘ an immediate demonstration: so saying, he pulled from his
 ‘ sleeve sixteen large pins, and from his pocket a small
 ‘ hammer; with this he drove the pins into a deal table, all
 ‘ ranged one above the other, and some almost in as far as the
 ‘ heads. He then took from his side pocket two pieces of
 ‘ brass wire, and demanded what tune I would have: I told
 ‘ him the Black Joke. Then lay your ear to the table, says
 ‘ he, hear and admire: I did so, and to my infinite amaze-
 ‘ ment, he played it with all its variations, so as to sound
 ‘ somewhat like a dulcimer.

‘ Encouraged by the applauses I gave to this common in-
 ‘ strument, he took a parcel of drinking-glasses, and tuned
 ‘ them, by putting different quantities of water in each:
 ‘ upon these he played a number of the newest tunes in the
 ‘ most elegant taste. He then proceeded to inform me, that
 ‘ these were but sketches and outlines of his grand art and
 ‘ discovery; for, said he, I have at home, glasses as large as
 ‘ bells, of my own invention, that give a sound as loud as
 ‘ an organ, but more delicate and pleasing to the ear. Now,
 ‘ Sir, as we are both gentlemen, and both possessed of ex-
 ‘ cellence

cellence in the science of music*, if we unite them together, we must make a fortune; for after we have exhausted in Dublin this winter, for which purpose I have already taken the Taylor's bail, we may go to Dublin, Bath, Scotland, and, to crown all, to London; and, in order, at once, to show you how much I prize music, and how ready I am to encourage it, I will engage to give you a hundred pounds the first year, besides your board and lodging, and afterwards to treat it, if you chuse to continue with me.

Such a proposal to a person in my situation, could not fail of a ready acceptance. I blessed the happy moment I left my uncle, and began to think Providence had ordered it for my advantage. I told the gentleman my opinion, who allowed it was extremely judicious, and added, that if I pleased I might go to his lodgings to-night, and that we would to-morrow have articles drawn, and set about the study of such songs as were best adapted to his *extensive organs*, as he styled it. He then told me, in an easy familiar way, that he had brought out no charge with him; but that if I had any, and would lend it to him, he would pay the reckoning, and treat me with a coach. I gave him every penny I possessed, and set out with him to his apartments, which I made no doubt were equal to the appearance he made.

As we went along, he told me that the last house he lodged in, he paid three guineas a week, but that his music, and the concourse of the virtuosi who came to see him, prevented other lodgers from staying in the house; and therefore, as he would rather discommodate himself than others, he had taken rooms at his tailor's, that it was in an obscure place, but then it was cheap, retired, and commodious for his business.

We were set down at a mean-looking house in Bisle-street, and the Captain, for so he had been formerly called, was suffered to go up stairs in the dark. He left me at the outside of the room till he struck a light, which revealed to my eyes the most littered dirty hole I had ever yet seen. The furniture consisted of an old taudry bed, one rush-bottomed chair, a frame with a number of large staves ranged on it, and the case of a violoncello. I believe the Captain observed disappointment and dismay in my looks; but in order to comfort me, he said, that he had made the people take all

* Alluding to young Pilkington's excellent voice, and perfect singing.

• the superfluous things out of the room, and that he never
 • suffered a servant to clean it, lest their damn'd mops and
 • brushes should break his glasses.

• He then sat down and played Handel's water music, and
 • several other pieces, on the glasses; which indeed made
 • some atonement for the wretched appearance of every thing
 • about him. After this he called his landlord to provide a
 • bed for me, this, after numberless obstacles, was done in a
 • miserable garret, where nothing but the long want of rest
 • could have lured me to repose.

• When I came down in the morning, I found the Captain
 • labouring hard with a broken pair of bellows, to blow about
 • a handful of embers, on which a tin coffee-pot, without a
 • handle, was placed for a tea-kettle. after great industry it
 • boiled, and he took from the case of the violincello before
 • mentioned, a broken silver basin, with some coarse brown
 • sugar, a paper with a little bohea tea, a stale loaf, and a
 • crumb of stinking butter. All these appearances of the most
 • abject poverty, after the scenes of plenty and delight I had
 • just left, considerably abated the transports my hundred a
 • year had given me, and though I had no conception of the
 • character of a projector, yet I could not help thinking the
 • man mad, to talk of so much money, who did not seem worth
 • three pence. I very modestly told him I should be obliged
 • to him for a shilling of the change I lent him, to get a better
 • breakfast, as I could not possibly dispense with such un-
 • usual fare. "Why, there now, child, said he, that is the
 • "very rock I split on. 'good God' to what end do we eat?
 • "Is it not to sustain nature? Suppose this breakfast consisted
 • "of every thing good in its kind, what difference will it make
 • "in my constitution to-morrow, nay an hour hence? Or
 • "when I go abroad in the habit of a gentleman, who is to
 • "know whether I breakfasted on hyson tea or water-gruel?
 • "Indulging the appetite is a more brutal custom, beneath the
 • "dignity of a prudent man, or a philosopher. A young
 • "man like you, who has all his faculties in the highest per-
 • "fection, should be quite indifferent about these matters. I
 • "will let you have a shilling with all my heart, but I would
 • "advise you to do as I do, and you'll find the comforts of it
 • "at the year's end."

• His argument was enforced with such reason and gravity,
 • that I at last accepted his sentiments as to take share, for the
 • present, of what was before us; and the more so, as (tho'
 • he seemed so ready to let me have the shilling) yet I ne-
 • ver observed he made the least motion to put his hand in his
 • pocket.

Pockiad *, wherein he explains all his numerous, successful, and impracticable projects, one of which give a sample of the rest. This was no less than a way to immortality upon earth, and his manner of obtaining it was this: that when any gentleman or lady was to be about three-score, the blood then grows cold and stales, occasioning disorders, which terminate in death.

Captain, in order to remove these obstacles, proposed, persons of that age should have a vein opened in each arm, and at the same time a vein opened in the arm of a young healthy cook-maid, or country girl; and let an intubule be placed in the orifice made in her arm, and the blood of the old person; that then as the old decayed blood flowed out at one of the patient's arms, he would receive young, healthy, vigorous fluid into the other, which would totally abolish the effects of age, and cause an utter renovation of the animal spirits. But to do justice to the notion, the Captain was not the first who thought of the infusion of blood; for various instances of its being practised, are recorded in the philosophical transactions of the Royal Society.

The real history of Mr. Pockrich is this:

At the age of twenty-five he found himself in the possession of an uncumbered estate of four thousand pounds a year, which was so far from answering his genius for spending, that in the end of a small time he sold every foot of it:

been an equal mystery and wonder to his most intimate friends and acquaintance, as they do him the justice to declare, were never the witnesses of the least extravagance in equipage, house-keeping, or his other expences; nor could he ever be brought to give any account of the steps he took to industry, to divest himself of all the comforts of life. For my own part, there appeared so much meanness and breeding in all his words and actions, that if I had not known from better authority than his own, I could never have believed that he had received the education of a gentleman or kept company with any above the degree of a journeyman mechanic.—For during my unhappy residence in his apartment, he made no ceremony of going to a cook's shop opposite to his lodgings, for four pennyworth of meat, disputing learnedly with the cook-woman for another half far.

My Readers will judge how tedious and disagreeable a life of this kind must have been. The first step I took for the advancement of a better, was writing as pathetic a letter to my uncle† as possible, entreating his forgiveness, and permission to return; to which I never received an answer, or indeed to many others, written to the same purpose. In the mean time, the Captain and myself laboured hard at music. The songs I was to sing at my first appearance were fixed upon, and every thing got in readiness for the important event: when I hoped my patience and long-suffering would meet with some reward; for by this time two months had sneaked away. At length the hour arrived. Taylor's Hall was finely illuminated, the newspapers were led with encomiums on the angelic organ; every public corner was covered with large bills, and tickets dispersed among the nobility. About three hours before the concert was to begin, the Captain went to range and tune his glass when unfortunately stepping out for some water, a drunken unmannerly fellow entered, and oh! guess the rest!—threw down the whole machine, and covered the ground with glittering fragments: destroying not only the hopes of the public, but ours of a present and future subsistence.

When the Captain returned, and found his lofty castle in the air reduced to an heap of rubbish, he looked just

† Dr Vanlewen, a physician at Cork, who had for some time supported his nephew; but had discarded him for some alleged misbehaviour. For the particulars of which, see Mr. Pilkington's *Biog.* Vol. I.

Anthony, when he beholds the body of Julius Cæsar
the earth, and says,

“ On ' mighty Cæsar, dost thou lie so low ?”

He, however, supported the catastrophe with a dignity
heretofore peculiar to great minds; and without staying
the company, desired the door-keepers would inform the
world of this melancholy event, retiring himself once more
to gloomy abode.

This account of Mr. Peckrich our Author has added,
by way of note, an extract from one of the papers which men-
tion many other particulars concerning him; together with
the fatal catastrophe*, that put a final period to all this un-
fortunate gentleman's projects.

I shall add another specimen of a very different kind, not
thinking that it will give the same entertainment to our
readers, which it really afforded us, on the first perusal. As
the truth of the tale, there is the less reason to call it
fiction, as the circumstances are very consistent with the
known character of the whimsical nobleman to whom it
relates, and perfectly agreeable to the general tenor
of the work.

The late Earl of Ross was, in character and disposition,
the humorous Earl of Rochester: he had an infinite
store of wit, great spirits, and a liberal heart; was fond of
the amusements which the beau-monde call pleasures, and by
these means first impaired his fortune, as much as he possi-
bly could do, and finally, his health beyond repair. A
man could not, in so censorious a place as Dublin,
be free of rackets, brawls, and midnight confusion,
without being a general topic of reproach, and having fifty
land faults invented to compensate the number of those he
did not; nay, some asserted that he dealt with the devil;
and that one W——, a mighty innocent facetious
man, who was indeed only the agent of his gallantry,
was partly concerned, but what won't malicious folks
say? Be it as it will, his Lordship's character was torn to
pieces every where, except at the Groom Porter's, where
he was a man of honour; and at the taverns, where none
reflected upon his generosity.

A terrible fire in Cork-street, which broke out at Hamlin's coffee-
house, Nov. 10, 1753. Peckrich lodged at that house, and perished
there, when the fire first broke out in his apartment. It
is noted that five nine weeks before his unfortunate death, he
had not letts than six pounds a day by playing on his glasses.

• Having led this life till it brought him to death's door,
 • his neighbour, the Rev. Dean Madden, a man of ex-
 • emplary piety and virtue, having heard his Lordship was gone
 • over, thought it his duty to write him a very pathetic
 • letter, to remind him of his past life; the particulars of
 • which he mentioned, such as whoring, gaming, drinking,
 • rioting, blaspheming his Maker, and, in short, all manner
 • of wickedness, exhorting him in the tenderest manner to
 • employ the few moments that remained to him, in pen-
 • itently confessing his manifold transgressions, and soliciting
 • his pardon from an offended Deity, before whom he was
 • shortly to appear.

• It is necessary to acquaint the Reader, that the late Earl
 • of K—— was one of the most pious noblemen of the
 • age, and in every respect a contrast in character to Lord
 • Rols. When the latter, who retained his senses to the last
 • moment, and died rather for want of breath than want of
 • spirits, read over the Dean's letter, (which came to him under
 • cover) he ordered it to be put in another paper, sealed up,
 • and directed to the Earl of K——: he likewise prevailed
 • on the Dean's servant to carry it, and to say it came from
 • his master, which he was encouraged to do by a couple of
 • guineas, and his knowing nothing of its contents. Lord
 • K—— was an effeminate, puny, little man, extremely
 • formal and delicate, inasmuch that when he was married to
 • Lady M——y O——n, one of the most shining beau-
 • ties in the world, he would not take his wedding-
 • gloves off when he went to bed. From this single instance
 • may be judged with what surprize and indignation he read
 • over the Dean's letter, containing so many accusations for
 • crimes he knew himself entirely innocent of. He first ran
 • to his lady, and informed her that Dean Madden was ac-
 • tually mad, to prove which, he delivered her the epistle
 • he had just received. Her ladyship was as much con-
 • founded and amazed at it as he could possibly be, but
 • withal, observed that the letter was not written in the style
 • of a madman, and advised him to go to the Archbishop of
 • Dublin about it. Accordingly, his Lordship ordered his
 • coach, and went to the episcopal palace, where he found his
 • Grace at home, and immediately accosted him in this man-
 • ner: "Pray, my Lord, did you ever hear that I was a
 • "blasphemer, a whoremonger, a gamester, a rioter, and
 • "every thing that is base and infamous?" "You, my Lord,
 • "said the Bishop, every one knows you are the pattern of
 • "humility, godliness, and virtue." "Well, my Lord,
 • "what

"Satisfaction can I have of a learned and reverend
 man, who, under his own hand, lays all this to my
 charge?" "Surely (answered his Grace) no man in
 senses, that know your Lordship, would presume to do
 and if any clergyman has been guilty of such an of-
 fence, your Lordship will have satisfaction from the spirit-
 ual court." Upon this Lord K——e delivered to him
 the letter, which he told him was that morning ac-
 ceived, by the Dean's servant, and which both the Arch-
 bishop and the Earl knew to be Dean Madden's hand writ-
 ten. The Archbishop immediately sent for the Dean, who
 being to be at home, instantly obeyed the summons.
 As he entered the room, his Grace advised Lord K——e
 to retire into another apartment, while he discoursed the
 matter about it, which his Lordship accordingly did.
 As the Dean entered, his Grace looking very sternly,
 asked if he had wrote that letter? The Dean answered,
 "Yes, my Lord." "Mr. Dean, (retained the prelate, I
 have thought you a man of sense and prudence, but this
 hasty action must lessen you in the esteem of all good
 men, to throw out so many causeless invectives against
 most unblemished noblemen in Europe, and accuse
 of crimes to which he and his family have ever been
 strangers, must certainly be the effect of a disordered
 mind; besides, Sir, you have by this means laid yourself
 open to a prosecution, which will either oblige you pub-
 licly to retract what you have said, or to suffer the conse-
 quence." "My Lord (answered the Dean) I never think,
 nor write any thing, for which I am afraid to be called
 to account before any tribunal upon earth; and if I am
 prosecuted for discharging the duties of my function,
 I suffer patiently the severest penalties in justification."
 And so saying the Dean retired with some emo-
 tion and left the two noblemen as much in the dark as
 before. Lord K——e went home, and sent for a doctor to
 shew him the Dean's letter, and ordered a copy
 to be sent to him as soon as possible. In the mean
 time the Archbishop, who knew the Dean had a family to
 be for, and foresaw that ruin must attend his entering
 into suit with so powerful a person, went to his house, and
 recommended to him to ask my Lord's pardon, before the
 matter became public. "Ask his pardon, (said the Dean)
 the man is dead!" "What! Lord K——e dead!"
 "Lord Ross." "Good God!" (said the Archbishop)
 "but you send a letter yesterday to Lord K——e?"
 "Truly, my Lord, but I sent one to the unhappy Earl

‘ of Ross, who was then given over, and I thought it my duty to write to him in the manner I did.” Upon examining the servant, the whole mistake was rectified, and the Dean saw with real regret, that Lord Ross died as he had lived : nor did he continue in this life above four hours after he sent off the letter. The footman lost his place by the jest, and was indeed the only sufferer for my Lord’s bit piece of humour.’

The Influence of the Pastoral Office on the Character examined, with a View, especially to Mr. Hume’s Representation of the Spirit of that Office. A Sermon preached before the Synod of Aberdeen, at Aberdeen, April 8, 1760. By Alexander Gerard, M. A. Professor of Divinity in the Marischal College. 8vo. 1s. Millar.

WE shall make no apology for giving our Readers a particular account of what is contained in this excellent Sermon, or rather treatise, for it exceeds the usual bounds of two or three Sermons. The subject of it is curious and important, and treated at full length with great candour and judgment.

Mr. Hume, in one of his moral and political essays, has drawn a very unamiable character of the clergy in general, including in it many of the blackest vices of human nature ; and has endeavoured to prove, that this character naturally results from the very genius of the ministerial calling. Part of what he has advanced on this subject, is as follows : — ‘ Most men are ambitious ; but the ambition of other men may commonly be satisfied, by excelling in their particular profession, and thereby promoting the interests of society. The ambition of the clergy can often be satisfied only by promoting ignorance and superstition, and implicit faith, and pious frauds. And having got what Archimedes only wanted, (*viz.* another world, on which he could fix his engines) no wonder they move this world at their pleasure. — Most men have an overweening conceit of themselves, but these have a peculiar temptation to that vice, who are regarded with such veneration, and are even deemed sacred, by the ignorant multitude.—Few men can bear contradiction with patience ; but the clergy too often proceed even to a degree of fury on this article, because all their credit and livelihood depend upon the belief, which their opinions meet with ; and they alone pretend to a divine and supernatural authority, or have any colour for representing their antagonists as impious and profane.

The *edison theologicum*, or theological battery, is noted even to a proverb, and means that degree of rancour, which is the most furious and immoderate. — In religious matters or speculative principles, and where public discourse make a part of religious service, it may be supposed that the clergy will have a considerable share in the learning of the times, though it is certain that their taste in eloquence will always be better than their skill in reasoning and philosophy. But whoever possesses the other noble virtues of humanity, meekness, and moderation, as very many of them no doubt do, is forbidden for them to nature, or reflection, not to the person of his calling — In order to support the veneration, and cheer by the ignorant vulgar, they must not only keep a remarkable reserve, but must promote the spirit of assiduity, by a continued grimace and hypocrisy. This dissimulation often destroys the candour and ingenuity of their temper, and makes an irreparable breach in their characters — That many of the vices of human nature are, by fixed moral errors, infirmed in that profession, and that several individuals escape the contagion, yet all wise government, will be on their guard against the attempts of a faction, who will for ever continue into one faction, and while it acts as a faction, will for ever be actuated by ambition, pride, and a party spirit.

Such is the representation Mr. Hume has made of the moral character of the clergy. — Mr. Gerard sets himself to enquire whether the representation is just? and examines, fairly and impartially, what the natural influence of the ministerial office is, upon the characters of those who exercise it. Upon the most superficial perusal of his account, it will be obvious to every candid Reader, that he writes in the spirit of *modesty*, and with that moderation which becomes a Minister of the Gospel, an amiable example, and well worthy of imitation. Scepticks and Infidels have often complained, and often, indeed, have had just reason to complain, that the clergy, in their polemical writings, have shown a great deal of bitterness and malignity of temper. In the present instance, however, want of candour is impossible on the side of the Sceptick, and the Minister of the Gospel writes in the spirit of the GOSPEL.

The words from which he discourses are these, *If B, has* must be *themselves*, as the *Sanctus of God* — At the same time, pertinent and judicious observations are made, and that it is necessary in forming general maxims, and drawing conclusions, he prosecutes his subject in the *style of a general*. *First*, he enquires how far a *liberty* in the ministerial office, to

form a character in some respects disagreeable, or even a character exposed to the danger of becoming vicious, can reasonably affect either the credit of that office, or the excellence of the Christian religion, in which the office is founded; *secondly*, whether that character, which the ministerial office tends to form, be virtuous or vicious in the whole; and *thirdly*, how far this office has really, a tendency to produce or to inflame those particular vices, which some persons have represented as characteristic of the order.

Under the first head he observes that it is not unusual to draw, from an argument, a conclusion totally different from that, which it really proves; and, by means of the ambiguity of words, or the confusion of mens ideas, the fallacy often escapes detection: and it is taken for granted that a proposition is proved, for which, in fact, there has not been a single argument proposed. Attempts, he says, have been sometimes made to shew that the occupation of ministers tends to prevent their acquiring that artificial polish, which adds gracefulness to the behaviour of the higher ranks of mankind; and when plausible evidence for this trivial charge has been produced, men have triumphed, as if they had demonstrated a very different proposition, that the character of the profession is positively disagreeable, contemptible, or ridiculous. In like manner, when men have produced such arguments as seem to make it probable, that the turn of character and manners, which is promoted by the genius of the ministerial office, will be unfit to engage the *liking* of the generality, or will be *disagreeable* in some situations, they have taken it for granted that these arguments prove with equal force, that this turn of character and manners is likewise positively *vicious*, and unfit to gain the inward *esteem*, or the moral *approbation* of men.

Now our Author observes that a character may not only be agreeable, when many agreeable qualities are wanting in it, because the mere absence of them gives no positive disgust, but also may be really disagreeable, or unfit to engage a general liking, and yet be so far from vicious, that it shall, on the contrary, command the moral approbation, and force the good opinion, and even the veneration of mankind. As characters and actions may be considered in various lights, they may gratify a spectator, by sentiments totally distinct and different. These sentiments are very apt to be confounded, because they are all agreeable; but every man, who desires to think with accuracy, must be at pains to preserve them separate. A *liking* to a character is very different from the *approbation* or *esteem* of it. The former sentiment is excited chiefly

contains fixed moral principles, which tend to produce a corresponding character, and have often force enough to alter the disposition, that was received from nature. Now we may learn with certainty the tendency of the moral principles, essential to any profession, by examining the nature of that profession, its end, and the proper means of promoting that end. If we survey the ministerial office in this manner, we shall find, that it has an essential tendency to promote a virtuous temper.

The business of a Minister of the Gospel is to teach religion, to promote the belief and practice of it, to recommend goodness, to explain virtue, and to excite it by all possible motives. The ministerial profession, therefore, will naturally lead those that exercise it, to the diligent and constant study of all the doctrines and duties of religion; it will urge them *to know the Holy Scriptures, to meditate upon them, to give themselves wholly to them*, that they may be able to teach others. If, then, religious or moral considerations; if precepts or arguments; if maxims or sentiments, examples or rules of virtue, have really any force, they must exert it *not* in painting, rehearsing, and exciting the tempers of those, whose whole business it is to attend to them. Since Ministers must then think on all these, that they may understand them, and that they may inculcate them upon others, the consequence will be, that if they are like other men, subject to the law of habit, sentiments to virtue will occur to their thoughts *more* easily, and frequently, than to the thoughts of others, and urge them more powerfully to a suitable behaviour.

A great part of the vice, with which other men are infected, arises from the temptations to which they are exposed in the course of their worldly business. But Ministers of the Gospel, we are told, have no worldly business: the nature of their office, as well as the authority of Scripture, to which they are indispensably obliged to submit, forbids them to *entangle themselves with the affairs of this life*, and, by consequence, preserves them, while they continue in their proper province, from those temptations which produce the greatest part of the wickedness of the world. Their occupation is, to embrace a sense of virtue and religion *purely* others, and every attempt of this kind is an act of virtue, which tends directly to their own improvement. Every effort, which they make in their particular vocation, promotes the end of their *divine* calling.

It is their business to *instruct*, to *revive*, to *excite*, to *urge*, to *renew*, to *reprove*, and to *renew* others. Call a
virtuous

icious man be thus employed without some secret misgivings, without some inward checks, without sometimes feeling the goings of remorse? And have these no tendency to excite a man to that genuine virtue, which alone can keep his own heart from condemning him? Can Ministers allow themselves any open and known vice, and yet urge abstinence from very vice on others, in public, and in private, in the solemn assemblies, and *from house to house*? Will it not require a degree of impudence and effrontery, which is seldom to be found, even in the most degenerate?

The opinion of the world has very great, often too great influence on all men. Can it be supposed that it will not likewise have some influence on Ministers of the Gospel? It sometimes leads other men astray into vice; but it invariably urges Ministers to the strictest virtue: for every vice, in them, appears scandalous to all mankind, and necessarily renders them *contemptible and base before all the people*. Is it not a considerable advantage, that a motive, so powerful as the sense of character, is constantly applied to them on the side of virtue?

Will it not also have some influence on Ministers of the Gospel, that, in the opinion of the world, the vices of each individual reflect dishonour on the whole order, and bring the office itself into contempt? Can a man consider with perfect indifference, that he renders himself an object of just indignation to thousands of worthy men of his own profession, whom his vices expose to undeserved ignominy? When the meanest artificer is solicitous to represent his own occupation in a favourable light, can we imagine Ministers so totally destitute of the most common principles of human nature, when that alone can prevent *the Ministry* from being *blamed*? Nay, the vices of Ministers have still worse effects. Men impute them to religion itself, and censure and disregard it on account of them. They cause the *name of God and his doctrine* to be *blasphemed*; they induce great numbers to *make shipwreck* of their *faith*, to harden themselves in their sins, and to destroy their own souls. Can this consideration fail to operate powerfully on every man, who is not lost to all good principles?

Having thus endeavoured to shew, that the ministerial office tends to promote virtue, in those who exercise it, by many moral causes essential to it, and fit to work on the most universal and unquestionable principles of human nature, our author proceeds, in the third place, to enquire how far it has really

really a tendency to produce or to inflame those particular vices, which some have represented as characteristic of the order. And here he observes very justly, that the charge, which Mr. *Hume* has brought against the spirit of the ministerial office, has been rendered in any degree plausible, only by fixing on some separate circumstances of the profession, by omitting some of their most natural effects upon the character, and by exaggerating the rest; nay, by attributing circumstances to the office, which are not only foreign, but even repugnant to it, by confounding the temptations, which may arise from the corruptions of it or of the gospel, with the direct and essential tendency of both; and by comparing the highest degree of the vices, to which these temptations may solicit the Clergy, with the lowest degree of the vices, into which other men may be led by their particular situation.

The vices, which the ministerial office is said to have a fixed and unalterable tendency, to promote, are *hypocrisy, superstition, ambition, covetousness, party-spirit, and rancour*. A black catalogue truly! Had such a character for the laity in general, or for any particular profession, been drawn by any of the Clergy, it would have been cited, Mr. *Gerard* observes, as an instance of *Priestly fury*——We shall insert what he has advanced on the ambition of the Clergy, as a specimen of his style and manner.

The Clergy have been often accused of *ambition*, says he, and the accusation has been moulded into many different forms. This Author chuses to represent them as a set of men, whose ambition can be satisfied, only by promoting ignorance, and superstition, and implicit faith, and proud frauds, that, by arguments drawn from another world, they may move this world at their pleasure, whereas the ambition of other men may commonly be satisfied, by excelling in their particular profession, and thereby promoting the interests of society. — Is this a fair comparison of our character with that of others? Is it not plainly a comparison of laudable ambition in them, with the greatest corruption of that principle in us? But is the ambition of other men always of the praise-worthy kind? Is it this that has prompted individuals to raise themselves by supplanting better men, by fraud, by perjury, by assassinations, by every the most shocking crime? Is it this that has distracted kingdoms with faction and rebellion, and filled the world with war and bloodshed? Will it be said, that the ambition of the laity has never appeared in this form, or produced

• duced these effects? And is not this the form of it, which
 • ought, in just argument, to have been opposed to wrong
 • turned ambition in a Clergyman? On the other hand, will
 • it be asserted, that our office does not suggest to us a laud-
 • able object of ambition, which will bear to be compared
 • with the desires of others, to serve mankind, by excelling in
 • their own profession? Our office, brethren, naturally pro-
 • poses to us only one object of ambition, the noblest indeed
 • that can be proposed, to be *co-workers together with God, and*
 • *with Christ*, in recommending *righteousness* to mankind,
 • and thus promoting the most valuable interests of society.
 • It is the direct end of our office, to excite mankind, by
 • the discoveries of a future world, which reason and re-
 • velation make, to that conduct which alone can promote
 • their true happiness, both in time and eternity. If we
 • misapply these engines, to move men at our pleasure, or
 • to render them tributary to our designs, we badly de-
 • viate from the end of our vocation, and, instead of it, pur-
 • sue an opposite, an unworthy, and pernicious end. And
 • shall that be imputed to our office, which is contradictory
 • to its whole design?—But may not our office contribute in
 • some way to this conduct? Most men are prone to prefer
 • present and temporal, to spiritual and eternal objects, and
 • to pursue them by whatever means they can. Many, who
 • were not of our order, have often professed religion, by
 • making it a tool for promoting their secular ends. The
 • vice is not, therefore, peculiar to our order. To be em-
 • ployed in the functions of our office will never lead a man
 • to form these worldly designs, which can be accomplished
 • by a prostitution of religion; these are suggested by the vi-
 • ciousness of his own temper, or by his being engaged in
 • foreign occupations, and would not probably have been
 • formed, if he had confined himself to his proper business.
 • Indeed when ambitious views arise, from these causes, once
 • formed by a Clergyman, he will endeavour to promote
 • them by those religious instruments, which his office affords,
 • more readily than by any others, because they are most in-
 • directly in his eye. His office obliges him to apply them
 • to the most glorious purposes; this is an argument for its
 • excellence. His weakness prompts him to misapply them
 • to bad purposes, this is wholly his own fault. On the
 • world to have been deprived of the only means by which
 • virtue and happiness can be obtained, because the abuse of
 • them may sometimes be pernicious? This vice cannot,
 • therefore, justly be imputed to the ministry of our calling,
 • for it has no primary or essential tendency to promote it.

on the contrary it has a very remote, indirect, and accidental influence upon it, it will supply a temptation to it very seldom, never except by reason of the previous corruption either of individuals, or of the spirit of religion; the vice will not be generally characteristic of our order except in the most degenerate state of things; on this account, and likewise because ambition often assumes the same form in the rest of mankind, and because other forms of it are equally detestable and pernicious, particular instances of Clergymen applying religion to selfish or worldly purposes cannot, with any reason, render the character of the profession peculiarly odious.——It we promote ignorance, and superstition, and implicit faith, and pious frauds, for any end, we use the most unjustifiable means. But it is impossible, that our office can, in the remotest manner, prompt us to use them. The method, by which its genuine end can be promoted, is the *manifestation of the truth*; our business is rightly to divide the word of truth to all, to diffuse religious and moral knowledge to the utmost of our power. Is this the same with promoting ignorance and error? Day, all the world, is it not perfectly the reverse? Our office tends so directly to make us *apt to teach*, that it cannot even afford a temptation to the conduct of which we are accused, till it be first perverted to the very opposite of what it ought to be. It cannot put it in our power to pursue this conduct, except all the rest of mankind do, in our way or another, as degenerate as ourselves.——What then could lead a person to charge our office with a tendency, absolutely contradictory to its genuine spirit? There is one reason, the Priests of which pursue this unnatural conduct. Christianity was gradually corrupted from its genuine purity, during several ages of ignorance and barbarity, by a mixture of the grossest absurdities of paganism. The monstrous medley could not bear examination, and, therefore, the Priests of the Romish church took themselves to the only means, by which it could be protected from contempt or indignation. But what could be transfer their character, to other Christian Ministers, whose conduct is avowedly the contrary? This were to take it for granted, that Priests of all religions are the same not only *in name*, evidence, but really in *contradiction* to the evidence of actual experience. This character sprung, not from the office of teaching religion, but from men's having ceased to teach true religion: it can be ascribed only to those causes, which produced the corruption of religion, and, by that means, necessarily changed

* the business of the sacred function, and reversed the natural
* character of the Clergy.'

Though what Mr. *Hume* has advanced against the Clergy relates chiefly to their *moral*, yet there is likewise an insinuation made to the disadvantage of their *intellectual* character. This insinuation, Mr. *Gerard* observes, is of little weight, and, in a great measure, without foundation.

* It is of little weight, says he, for taste is more general
* among all men, than skill in philosophy. A greater number
* can judge of beauty, than of truth. Many are moved by
* the eloquence of a discourse, who cannot examine the just-
* ness of the reasoning. We meet much oftener with a
* degree of imagination, and sensibility of temper, sufficient
* to form a good speaker, than with the penetration, which is
* necessary for investigating the causes of things, and invent-
* ing just theories. It can be no reflection on the Clergy,
* that taste is more universal, than philosophical genius, in
* their profession, as well as in all other professions. Their
* taste will naturally be better in eloquence, than in other
* arts, because their office leads them to apply especially to
* that. — In every sense, in which it can be considered as
* a reflection on our order, the insinuation is entirely ground-
* less. Were mankind persuaded, that we are unacquainted
* with the rules of just reasoning, and only qualified for po-
* pular declamation on principles taken for granted without
* enquiry, this might perhaps incline them to listen to those,
* who tell them, that the truths of religion, which we teach,
* are mere fables, destitute of evidence, though we be not
* possessed of a degree of reason, sufficient for detecting the
* fallacious arguments produced in support of them. It might
* prepare them for expecting wonderful discoveries in the
* writings of infidels, and prejudice them against our vindica-
* tions of religion. I will not say, that this Author made the
* insinuation with a design to promote this end, because he
* has not informed us what is his design. But I will say,
* this end can be really promoted by nothing less, than a proof
* that the Clergy are weak reasoners, in comparison with the
* rest of mankind, and I will venture to affirm, that neither
* the nature of their employment, nor experience of their
* real character, gives reason for representing them in this
* light. Their profession turns their attention to eloquence,
* but does not divert it from just reasoning. Their publi-
* cations lead them to employ all their powers of persua-
* sion, in inculcating truth and prodess on their hearers,
* their studies lead them also to examine most questions of
* im-

ness of Ministers to teach only pure religion; it is a perversion of their office to support corruptions of religion, & the effects of this perversion cannot justly be imputed to the genuine spirit of the office. In fact, the Clergy have never been remarkably defective in the knowledge of philosophy. There have been periods, in which the philosophy of the times was almost wholly confined to them. When the scholastic philosophy prevailed universally, they were esteemed as great subtilty, as men of other professions. As the proportion of the Clergy, as of any other class, have declined in the knowledge, both of nature, and of the human mind. It is natural for free-thinkers to reckon the reasonings of the Clergy, concerning religion, weak and inconclusive, because they are contradictory to their own; but they are not afraid to desire the world to compare the writings of men of our order, with those of the most admired in the world, in respect either of the truth of the principles, from which they argue, or of the strength and closeness of the arguments.

I have now given a sufficient view of what is contained in this Sermon, and must refer those to the Discourse itself, who are desirous of seeing what the judicious Author has advanced upon this subject.

Modern Part of an Universal History, (see Review for last Month) Vol. XIV.—XVIII. indyxx.

HAVING completed the Tour of Asia, we are now to accompany our Authors in their advances thro' Africa, which the fourteenth Volume and sixteenth Book of this work commences. After a short mention of the little degree to be had upon the African or other Writers, who treated of this part of the world, before the discoveries by the Portuguese, our Authors enter upon a general description of this great Peninsula, which they have proper to divide into — 1st, ' The country of the Arabs, comprehending Egypt, Barbary, Numidia, or Biledulgerid, and Zaara, or the Desert. — 2. That of the Blacks,

D

' Blacks,

Jan. 1761.

' Blacks, comprehending Nigritia, Guinea, and Nubia
 ' — 3. Ethiopia, including all the rest of the Continent, and
 ' which is commonly divided into Upper and Lower Ethiopia;
 ' the former of which comprehends the vast empire of Abyssinia, with the several states along the coast of the Red Sea, which have been since dismembered from it: and the latter, the kingdoms of Kongo, Angola, Loango, and Caffraria, along the Western or Atlantic ocean; and those of Monomotapa, Sofala, and along the coasts of Zanguebar and Ajan, on the Eastern or Indian ocean; together with the inland kingdoms of Munemugi, Manica, Chicova, Mota, &c. and the various nations of Gallas and Zangues, dispersed through Africa anterior. — 4. The islands which lie round Africa, as well in the Mediterranean and Red Seas, as on the Eastern and Western coasts.'

The inhabitants of this capacious continent are considered under the two-fold distinction of Africans and Arabs. The former are said in their present state, to be the most brutish, ignorant, idle, treacherous, thievish, mistrustful, and superstitious people in the world; nor is this character limited to particular communities, but is universal. Nay, they seem to plead prescription for their indolence and vices, and even their own Marabouts, or Saints, are so far from denying the justice of the charge, that they make the following whimsical apology for them.

' Noah was no sooner dead, than his three sons, the first of whom was white, the second tawney, and the third black, agreed upon dividing his possessions among them, which consisted of gold, silver, precious stones, ivory, silk, woollen and linen cloaths, hortes, camels, dromedaries, large and small cattle, variety of arms, and household stuff, grain, and other eatables, with, among others, * tobacco and pipes. The greater part of the day being spent in sorting all these various stores, they were obliged to adjourn the division of them till the next morning; and having supped, and taken a friendly pipe together, went to rest each in his own tent. The white brother, after a few hours sleep, got up, and having seized on the gold, silver, precious stones, and other of the most valuable goods, loaded the best horses with them, and rode away to the country where his white posterity have been settled ever since.

* *Quæst.* Whether, according to this manner of expression, tobacco and pipes do not seem to be included among the eatables?

' The

The Moor, or Tawney, awaking soon after, and with the same design, was surprized to find that his brother had been before hand with him, and hastened to secure the rest of horses, camels, and oxen : and having loaded them with best carpets, cloaths, and other remaining goods, leaving only a few coarse cloths, cotton, pipes and tobacco, some et, rice, and other things of still less value.

When the black, or the third brother, who was the last of the three, came next morning to the place, he was more astonished ; and seeing neither brothers, nor any of the valuable commodities, easily judged that they had been sold him of them, without any possibility of reaching one or recovering the other. In this most affecting situation, he takes his pipe in his mouth, and sits down to consider on the most effectual means of retrieving his loss, being revenged on his two perfidious brothers. But no other could he think of but patience, and watching opportunities of making reprisals upon them, and by all means, and at all hazards, to lay hold and carry off all he could lay his hands on, of what belonged to them, in exchange for that share of his patrimony, which they had defrauded and cheated him of. This practice, they say, is not what he followed himself, as long as he lived, but what he enjoined all his descendants to do, to the end of the world, with which they have carefully complied ever since.

The description of the genius and manners of the natives, succeeds the state of religion in this country, in which besides the original idolatry of the inhabitants, the most various modes of worship that have been adventitiously introduced by Christians of different sects, and by the Mahomedans.—Their general ignorance of every sort of useful science, the clumsiness and awkwardness of their manufactures, and their excessive stupidity in matters that would seem interesting to us, are illustrated in many instances. We shall also give an account of the commerce carried on between them and the European traders.

We shall then describe the Arabs dispersed in Africa ; their manners and customs ; and the manner in which their commerce, with its advantages and disadvantages, are considered. The Authors then proceed to take notice of the various animals as are peculiar to this part of the world ; which they mention their pearl-fisheries, the mines, the mountains, the lakes and rivers that are most remarkable, and finally they give to themselves a liberty of giving more accurate descriptions of some particulars, as they shall occur in the respective

pective kingdoms through which they propose to continue their progress.

Sect. 2. professes to treat of the first discovery and circumnavigation of the African coasts by the Portuguese, and their first settlement on them. But this we shall the rather pass over, as the subject has been discussed in the ninth volume of this History; though it must be admitted, that a few circumstances are mentioned here, which were unnecessary there.

Chap. II. relates the several revolutions which the African provinces, once subjected to the Romans, underwent after the expulsion of their conquerors, by Genseric, King of the Vandals, who was invited thither in the year 428 †, by Bonifacius; the military proceedings of the Vandal princes, their repeated persecutions of the orthodox Christians in favour of the Arians, and the final destruction of their empire, after it had continued about 117 years, by the Greeks, under the command of Belisarius; also the irruption of the Arabs and Saracens, by whom the Greeks were expelled, and the establishments they formed in Africa, several of which still subsist.

Having made a general survey, our Authors proceed to take a particular view of the respective nations that inhabit these extensive regions. Chap. 3. introduces us into Egypt; but how differently appears the present condition of this country, from what it was represented by the ancients! No longer the granary of other kingdoms; it is now reported to produce scarce enough to supply its own necessary demands. Instead of its once boasted pleasantness and salubrity, the present prospect is exhibited, gloomy, and abounding with many dreadful, and some fatal diseases: and in lieu of a scientific, industrious, and powerful people, this History, upon good authority, paints the modern Egyptians as ignorant, indolent, and reduced to the most humiliating state of servility. In short, the contrast is so great between what the country and its inhabitants were, and what they are, as would seem to impeach the veracity of those Writers, who have heretofore spoke so much in their favour. Such are the natural effects of tyranny and enthusiasm!

† In our Review for last month, [see p. 478. and 493. *Notes*] we mentioned the inattention of our Authors, with respect to their chronological references. In this short chapter several errors of the same kind occur, which must be perplexing to the curious Reader. In the list of the Vandal kings, most of the dates are either positively wrong, or too loosely ascertained.

A comprehensive account is given of the depressing form of government, civil, military, and ecclesiastical, to which the modern Egyptians are subjected, and besides a particular detail of the ceremonies and circumstances of their solemn pilgrimage to Mecca, we are informed of their inland and foreign commerce, and their natural and artificial curiosities.†

Our Authors next embark for the African Islands, which are very numerous. The course they lay down is to begin with those which are situated at the mouth of the Red Sea, and to trace them along the continent from north to south, then round the cape of Good Hope to the gulf of Benin, and from thence along the Slave, Gold, Ivory, and Grain coasts, to the Cape de Verdes; concluding with Madeira and those islands situated the nearest to the straits of Gibraltar, and the mouth of the Mediterranean: the island of Malta is reserved for a distinct article.* On these we shall only observe, that the description given of them is succinct, and appears to be accurate; and that it will afford information with respect to those less known parts of the world; though our Authors have paid some unnecessary visits to places that had been before more fully described.†

After this excursion, such it confessedly is, our Authors return to the continent, and continue, in the fifteenth volume, their journey to the Upper Ethiopia. Their first stop is in Abyssinia, where they make a considerable stay. This country deserves particular attention; it is very extensive, and seems to have been once powerful. Their monarchs deduce their pedigree from Solon on King of Israel; and their conversion from Judaism to Christianity, from the Ethiopian Euseb who was baptized by Philip. Nevertheless, Herodotus was but very imperfectly acquainted with this people, till it was visited by the Portuguese, in the course of their attempts to traverse the coast of Africa, in order to obtain a more ready passage to the East-Indies.

It seems to have been a determined rule with the Portuguese to make religion and commerce go hand in hand, or rather to make the former subservient to the latter. This appears to have occasioned several of their disappointments: from their

† It is the less necessary to enter into these particulars, as they have been largely treated of in the Review, Vol. XV p. 240—344—385.

* Particularly the islands of Bourbon and Mauritius, which have been more amply described among the French settlements in the last volume.

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endeavouring to impose, not the easy yoke of genuine Christianity, but the heavy fetters of popish servility, they roused those people, (who, in all probability, might have been easily persuaded) to exert themselves in favour of their threatened liberty. The Abyssinian sovereigns had no idea of any Popes at their own; nor could the people, superstitious as they were in their own opinions, be brought so far to forget reason, as to admit of human infallibility, or a foreign ecclesiastical supremacy.

It is from the Missionaries who went thither, that we are brought acquainted with the Abyssinian empire. It is about two hundred years since they first got footing here, and as their pride increased with their power, they became at length so insolent as, in the end, not only ruined themselves, but effectually excluded every European from those dominions. However disinterested and spiritualized these reverend Quixots might at first sight appear to the natives, the following letter from one of the last of them to his principal, as well as many other parts of this History, sufficiently shews, that they had somewhat more in view than merely making proselytes.

‘ We have been looked upon, and given over in this country, as altogether lost beyond recovery ; and it is wholly owing to the little care that hath been taken of us, that our expedition hath proved of so small advantage : and your Highness will permit me to assure you, that our affairs were brought to such a state, that, if we had been duly supplied with fresh recruits, we should have proved so strong, and gained such authority over the Emperor, that he must, whether he would or no, have submitted to the Church ; and the people, by our preaching and commerce with them, must have abjured the errors of the Alexandrian Church. The conversion of the Abyssinians would have proved so much the easier, as they have no proud and arrogant men amongst them, but are pious, humble, and sincerely zealous for the service of God, and readily yield themselves up to conviction.

‘ And as to the temporal advantage, it might have proved such as neither Peru, with all its gold, nor the Indies, with their vast commerce, would have been able to outweigh. There is a much greater quantity of gold to be found in the kingdom of Danot, and some others that border it than in the whole continent of Peru, and much more to be gotten it, without that vast expence, and casual wars, which attend the procuring it from it

It is, as was before observed, from the labours of the Missionaries, that our Authors have been furnished with materials for this part of their work, which is far from being unenterprising. Besides a simple account of the numberless perils to which these good fathers were exposed, and the hardships they underwent in the execution of their pious designs, the country and its inhabitants are largely described, their genius, customs, civil and religious policy, appear to be accurately delineated, and the historical facts seem to be well chosen, and impartially related.

Our Authors proceed to take a cursory view of the kingdoms adjacent to Abyssinia, and then pursue their travels along the coast of Zangubar, through the provinces of Melinda, Quaoa, Moambi, Soana, and Monomatapa, to the country of the Hottentots; a description of which last people, and of the Dutch settlement at the Cape of Good Hope, concludes this volume.

In Vol. XVI. our Authors trace the Lower Ethiopia. The principal kingdoms situated on the western coasts of Africa, are Benguela, Kongo, Angola, and Loango; all which are separately described. But as these descriptions necessarily turn upon the same objects, such as the topography and natural history of each country; the genius, customs, and manners of the respective inhabitants; their religion, civil and military economy; their domestic and foreign commerce; with some detail of the lives and actions of their monarchs, we must be excused from entering into these several particulars: and as the same method is observed in the mention made of other countries, we would have it understood for the future, that all these are distinctly noticed.

Besides the above mentioned kingdoms, we have an account of a nation of Anthropophagi, called Giga, whose manners and customs are so savage and brutal, as to be a disgrace to human nature; and whose ravages and cruelties can only serve to shock and disgust any breast that retains the least sense of feeling or compassion.

We pass over some inferior states, and proceed with our Authors to Guinea, of which they have treated under several divisions, as the *Serra*, *Grind*, *Scor*, and *Green* coasts, names most probably applied to them by the Europeans, from the different species of traffic they carry on with the respective natives.

The Slave coast comprehends the kingdoms of Benin, Warri, and Asoia.—The Gold coast includes a multi-
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licity of little states, and employs a considerable share of the seventeenth volume.—The Ivory coast* is not so extensive, and the account of it is dispatched in about twenty-two pages. The Grain coast employs a still less compass. — Considering the trade carried on in those parts, the account here given of them may be useful and interesting to such as are connected with that branch of commerce; nor will it, perhaps, be displeasing to other Readers to be acquainted with the methods practised by the Negroes, in their search after gold, and theirunning in adulterating it, to impose on the European traders.

* The precious metal is generally found in three different kinds of places; the first and best is in vallies, situated between mountains. Here the negroes, knowing by certain marks where the gold is, dig pits, and separate it from the adhering earth. The second is in, at, and about rivers and falls of waters, which rushing down from the mountains, wash away large quantities of earth, and with it the precious metal. The third method of finding gold is on the sea coast, and at the mouth of rivers and rivulets, as at *Axim*. No sooner a heavy shower of rain falls, than those places are visited by hundreds of negro women naked. Each of them is furnished with a small tray, which they fill with earth, and wash repeatedly till the gold is freed from the earth, and falls by its specific weight to the bottom. Some in a whole day find perhaps not the value of six-pence, while others are so successful as to make pounds. The gold thus dug or found is of two sorts. The one is called *gold-dust*, which is as fine as flour, and most valued both in Africa and Europe. The other kind consists of pieces of different sizes, some weighing not two-pence; others perhaps thirty guineas; but these last are scarce. However, the negroes affirm, that, in the inland countries, pieces weighing 200 guineas are found. These solid lumps go by the name of *mountain-gold*, and when melted touch better than the dust, if pure, which is seldom is. The negroes have a variety of

* In speaking of the Cookery made use of by the natives of this country, an ingredient called *achee* appears to have puzzled our Authors. * Surely (say they) they did not boil the mineral we call *achee*, with their food, which is now rejected even as a medicine, and could never communicate any degree of flavour to their food.—Let us be permitted to extricate them from this perplexity, by informing them that not only in Guinea, but also in the West-Indies, there is an agreeably-flavoured, mucilaginous herb, called *achee*, equally admired by the Whites and the Negroes, and admitted into many of their soups. — The Botanical characters of this herb are not recollected.

* methods

“ methods to sophisticate the precious metal. One is the casting it into *setters*, mixed with half or a third part silver and copper. † These *setters* are cut into small bits by the negroes, to the value of three farthings each, which serves for the current coin of the country. It is a common proverb among them, “ that you cannot purchase much gold for a farthing,” but even with that value in gold, you may here go to market and furnish yourself with bread, fruits, and other necessities. The negro females know the exact value of each bit at sight; they are seldom mistaken, generally giving you the exact value, with the same accuracy as if it had been weighed, and yet the difference is so small as to escape the eyes of Europeans. These pieces go by the name of *liveries*, or little worth, which is true in a literal sense, for in Europe it is valued only at 40 s. per ounce; yet it is current all over the coast, and accepted by European garrisons in pay.

“ Another neat manner of adulteration they have, which sometimes deceives very experienced traders, who have not weighed it in water. They cast pieces of gold so artificially, that the external crust about a line thick, shall be pure, while the inside consists wholly of copper, perhaps of iron. This is a new-invented cheat, but the most common false mountain gold, is a mixture of silver, copper, and a proportion of gold, extreme high coloured, which much facilitates the deceit; for the Europeans being obliged in trade to receive two or three pound weight at a time, it would be intolerably tedious to touch every piece, so that they frequently trust to appearances, and are deceived. A third method which they sometimes practise to deceive the Europeans, is the most barefaced and palpable. This is by a powder of coral or copper-slings, tinged so exactly like gold, that only scales can discover the counterfeit.

“ The usual method taken by the European factors for the detection of those frauds, is to cut the large pieces through

† These *setters* are a sort of artificial and base gold, strangely shaped in moulds of a black ponderous earth. The negroes have also *setters* of unalloyed mountain gold which they keep for ornaments, and seldom put into trade. Nothing can exceed the address of those barbarians, first in counterfeiting the precious metal, and then in passing it off for genuine gold. If the Europeans refuse, they are no less peremptory in denying the cheat than artful in concealing it. So great is the confidence in the particular, that the Europeans are often forced to accept of what they know to be false gold, and therefore are frequently deceived by the warmth and seeming integrity of their professions.

the middle, which immediately discovers whether the mass be pure and homogeneous. The small bits they lay upon a stone, and beat with a hammer. If they are composed of coral, they will crumble and fly off; if metal, they will prove malleable; after which, to know if the metal be gold, it is tried by the knife or by the touch. To try dust, they put the gold in a bason, and winnow it with their blowing it as it descends. The base will fly away, and the genuine by its weight will fall to the bottom. Upon repeating this experiment, the false is separated from the true, and only the pure is found in the bason. Strange, that where the trade is of such consequence, and frauds so frequent and important, the methods of trial should be so gross, imperfect, and liable to deception! How easily might the intrinsic value of every parcel be known by the proportional scales! And as for the current coin, that is of little consequence to traders, who leave it all behind.'

After a description of Sierra Leona, and its vicinage, our authors advance into the interior countries, whither we shall not follow them, but content ourselves with referring the inquisitive Reader to the History itself, for information relative to these parts of the world, which are still imperfectly known to the Europeans.

History naturally furnishes the attentive mind with a variety of reflections and observations; some Historians are too abundant in them, but this is not the case with our Authors: multiplicity of deviations would have been inconsistent with the necessary succinctness of their undertaking. Should we say, that among the few observations of their own, they are not all equally solid or pertinent, we flatter ourselves with being readily excused.

For instance, in describing the preliminaries and ceremonies of an African marriage ‡, we are told that the wives are bought, but that if the husband should happen to disapprove of his bargain, he may divorce her, though with the forfeiture of his purchase money. Upon which our Authors remark, that this 'shews that the parents know much better than we in Europe how to set a true value on their daughters, instead of parting with them with such vast sums, as we do to get rid of them.' — Would any of our European ladies approve of being bartered for a few sheep or oxen? Or does the Compiler of this part of our Universal History want to ring his girls to the best market?

‡ See Vol. XIV. p. 59.

the History of Ardian informs us, that ' no great
is observed in matters of love; the great liberty
by single women, whose general carriage is loose
and affords abundance of opportunities for max-
imizing addresses. Birth and fortune are seldom re-

The men of the lowest class pretend to women of
best quality, love qualifies alone, sets all upon a
regulates the conduct of parents, and makes all the
happy.—*Remark*,—how different this custom from a
unnatural act, past in a country the most admired
here, and the first in rank perhaps of any in the world
good sense, the erudition, and manly freedom of the

possible for an English Reader to mistake this happy
or to be at a loss to guess at the *unnatural act* hereby
censured: it is neither our business nor inclination
into a discussion of the merits of that law; the ques-
tion is whether the mention of it in this manner, and in
this, is proper, pertinent, or decent? Where poly-
and divorces are freely permitted, restraints in love
bear little, if at all necessary; and surely it was not
to recommend the African practice in those respects
the English ladies think themselves abundantly ho-
by the incorrect comparison between their manners, and
the females of Ardian. In a word, the whole senti-
ment better become the resentment of a disappointed
hunter, than the gravity of an Historian.

Having finished their proposed circuit round the eastern,
and western coasts of Africa, our Authors, in Vol.
prosecute their journey through the northern tracts,
distinguished by the general name of Barbary, in-
to comprehended the pyritical states of Morocco,
Tunis, and Tripoli. The inquisitive Reader will
get with a clear and concise account of every thing
to be known relating to these powers: with respect
domestic affairs, what our Historians themselves par-
apply to Algiers, is equally suited to them all.—We
expect to find little else but a continued series of the
torial and cruel tyrannies, assassinations, revolts, de-
bils, fightings, contentions, briberies, jealousies, and
among the great, and misery, oppression, and fla-
among the low, intermixed with instances of the most
an resentment, on all or most of the unhappy rela-
or partisans of a butchered monarch; confiscations,

imprisonments, fines, and other persecutions, on those who are suspected to be in a different interest from the reigning tyrant—These, joined to their usual piratical excursions and depredations at sea, make up the most considerable transactions of every reign.* To which we may justly add, and of their whole History. †

A brief sketch of the desert of Barca concludes the History of this vast peninsula, where we shall take leave of our Authors for the present, only observing that though in this part of their work, they have shewn a good deal of industry and sagacity, yet have they left abundance of errors to be corrected; errors, which seem plainly owing to inattention, rather than want of judgment, and which a careful and judicious supervisor would have prevented.

[To be continued in our next.]

An Enquiry into the Divine Missions of John the Baptist and Jesus Christ, so far as they can be proved from the Circumstances of their Births, and their Connection with each other. By William Bell, M. A. Fellow of Magdalen College, Cambridge. 8vo. 5s. bound. Sandby.

IT must afford no small satisfaction to every considerate and well-disposed mind, to reflect, that the more accurately we enquire into the evidences of Christianity, the more clear and convincing they appear. The arguments that have been often urged in its support, with great strength and clearness, are certainly more than sufficient to establish its divine authority, if attended to with candor and impartiality; and as so much has been written on the subject, it is generally supposed that nothing new can be advanced upon it. The judicious performance now before us, however, sufficiently shews, that there are arguments for the truth of our religion, which have been hitherto overlooked, or very slightly mentioned, and which, if pursued with judgment and accuracy, will place its evidence in a clear and strong light, and to use the words of our ingenious Author, add *more rays to its SPLENDOR*.

† Considering how large an account has been given of TASSY'S History of these states, a work frequently referred to here, we have the less occasion to enlarge upon this volume of our History. [See Review, Vol. III. p. 61—81—300—410.]

Mr.

Mr. Bell, in his introductory considerations, observes, that the Evangelists have been very full and particular in transmitting to us the several proofs of the divine character of John the Baptist, and his repeated express testimony in confirmation of the divine Mission of Jesus. But at the same time, we are told, that they were so solicitous to establish the divine character of John, and to preserve so many distinct positive declarations, publicly delivered by him, that Jesus Christ was the true Messiah; they have transmitted to us nothing more of John's other transactions, than what was absolutely requisite to give us a true idea of his extraordinary character.

We may venture to conclude then, our Author says, that the principal intention of Jesus's disciples, in making such mention as they have of John, was, in reality, to establish the divine character of their master, so firmly, upon his testimony, that all men through time might believe. On the other hand, we find Jesus, on every opportunity, employing all his credit with the people, to persuade them, that John was indeed that very divine person, which he pretended to be, and the greatest of all the prophets, that had ever appeared among them. The character which the Baptist had from the beginning assumed, was *the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias*. And when, upon a particular occasion, he thought fit to send some of his disciples to Jesus, to ask him publicly, whether he was the Messiah, Jesus improved the opportunity thus afforded him, to address the people in favour of John, by declaring, in a manner the most emphatical, *that John was a prophet, yea, I say unto you, and much more than a prophet. For this is he, of whom it is written, Behold I send my messenger before thy face, &c.*—Full and frequent as John had been, in witnessing the truth of Jesus's pretensions to the high character of the Messiah, his assertions were not more express or emphatical, than the declarations of Jesus, in which he publicly affirmed John to be his divine forerunner.

Had they not thus respectively supported each others claims to divine inspiration, but said, the characters which they each assumed, were in themselves so distinct, though relative to each other, that little, perhaps, could have been drawn from them alone, to establish the truth, or detect the falsehood, of their pretensions. Had John only declared himself the forerunner of the Messiah, without pretending to point him out, personally, to the people, and had Jesus left the Jews to judge entirely for themselves, concerning the reality of the Baptist's inspiration, the divine authority of both, could not
necessarily

necessarily have been determined by the veracity of *either*. But since we find them reciprocally bearing testimony to the truth of each others divine commission, and the disciples of Jesus appear likewise to have given us no farther account of John, than was necessary to avail themselves of his authority, in establishing the credit of their master; since we are enabled to draw this certain conclusion, that they must *both* have been impostors, or *both*, in reality, those divine personages, whose characters they respectively assumed. And this conclusion, first established, will immediately point out a very natural method to bring the claims of *both* to a decisive examination.

Their mutual endeavours to persuade the people into a belief in each other, Mr. *Bell* farther observes, must either have been the effect of some supernatural knowlege, which assured them of each others divine Mission, or the result of a previous agreement between them, to support their double impostor. The nature of the case will not allow us to suppose, that Jesus may have been the true Messiah, but John an impostor; or John, *that* prophet, he declared himself, but Jesus a deceiver. Their claims to any thing divine must now stand or fall together.

Had either of them alone been a counterfeit, the true prophet, it must be allowed, could not have borne witness in his favour, unless the other had found means to deceive him into a firm belief of the truth of his pretensions. As the real messenger of the God of truth could not be sent into the world to support a lye, so it was impossible for him knowingly to abett the designs of an impious deceiver.

If then only *one* of them was really the divine person he pretended to be, nothing can account for his conduct in supporting the *other*, but his having been deluded by him into an opinion, that *that* divine character did truly belong to him, which he had impiously assumed. But this supposition cannot be admitted in the present case.

The appearance of the long promised Messiah, was an event of such importance to the general happiness of mankind, and in which the goodness, veracity, and justice of God were so intimately concerned, that *he* could not be sent into the world, in such a manner, as would lay mankind under an absolute necessity to disown and reject him, without the least fault in themselves. The Divine Wisdom could not therefore send that inspired Messenger, whom he had long promised, *un-*posely to prepare the Messiah's way before him, *witho*

ening him with that ample portion of his discerning spirit, it would enable him to distinguish the true Messiah, without possibility of mistake, from every counterfeit of his character, or at least secure him from bearing witness to any impostor. Had he been sent without this necessary qualification, instead of preparing the Messiah's way before him, he might, and in the present case, must have been the most effectual obstructor of it. He might involuntarily have misused his divine authority, in abetting the designs of an impostor; and thus have thwarted those eternal counsels he sent purposely to fulfil, through the defects of his own nation.

Supposing then that the Baptist was, in fact, the divine messenger in question; Jesus must likewise have been the Messiah.

On the other hand, should we allow Jesus to have been long-expected Messiah, his testimony will furnish us with satisfactory proof of the divine authority of John. Nothing can be more evidently absurd, than to suppose, that a being of consummate wisdom and power, would render the purity of his divine dispensations liable to be brought into question, by being connected with the short-sighted and inconsistent schemes of human imposture. Intricate plans of imposture, especially such as affect the general interests of mankind, and are of the most extensive nature, are ever liable to be discovered. Nor have we need of any other reason for finding all pretenders to divine authority, than the finding a desire to increase their credit by the assistance of a deity. Jesus, therefore, if he was the true Messiah, must reasonably have distinguished the true Elias, from every impostor, who might assume his name; or, at least, he must have refrained from bearing witness to any one, whom he did not infallibly know to be the divine person in question.

Supposing, had the Baptist alone been the counterfeit, as he must then have been preceded by some truly divine fore-runner, to whom the character which John assumed, did belong, Jesus would undoubtedly have appealed to the testimony of that true prophet, and to any, instead of the false; we could never have found him endeavouring to establish the credit of John.

It is evident, therefore, beyond question, our Author says, if we admit the divine Mission of Jesus, his testimony obliges us also to acknowledge the inspiration of John.

And

And thus the evidence they have borne to the truth of each other's divine pretensions, reduces us to the necessity of respecting them *both* as impostors; or submitting to *both*, in those very characters they assumed, as the especial Messengers of God, and immediate Revelers of his will to mankind.

* This indissoluble connexion between Jesus and the Baptist, (continues Mr. Bell) naturally points out a particular method of establishing the truth and certainty of the Christian Revelation: in its own nature, strong and conclusive; and independent of all that variety of other arguments, by which its divine original may be clearly proved. If those particulars, which the Evangelists have recorded, relating to John's birth and transactions, and such others concerning Jesus, as are necessarily connected with them, will enable us to shew, satisfactorily, that the Baptist himself could not be a impostor; then will they afford a complete and equally satisfactory proof of the divine Mission of Jesus; since it will then be certain, that he could be no less than what John declared him to be, the promised Messiah, and the Son of God.

* The prosecution of this particular point is the first and more immediate object of the following enquiry. But as we proceed in it, the arguments will likewise be found attended with this further, and very material, advantage; that, in illustrating the evidence of the divine original of John, we shall at the same time unavoidably trace out a separate, direct, and equally full proof, of the divine character of Jesus, drawn from the nature of those particulars, which relate immediately to himself alone.

* The chief of those materials, which must serve for the foundation of this enquiry, are but few in number, and little more than a series of astonishing events, affirmed to have accompanied both the Baptist's and Jesus's births. But these, when considered in their several circumstances, and necessary connections; and when joined likewise with some remarkable particulars in the conduct of John and Jesus towards each other, which must greatly contribute to their further illustration; will appear, it is hoped, fully sufficient to answer the end proposed, and afford us a proof, at least, as satisfactory as in such a point can rationally be desired, that John was indeed a man sent from God, and Jesus beyond all question the true Messiah.

In the prosecution of his argument, our Author does not endeavour to prove, that the gospels were really *written*.

these persons, whose names they bear; but taking this *Supple-
ment* as granted, as has been fully established by those,
who have written professedly upon it, the design of his en-
quiry is to prove, that the facts, in question, recorded in the
gospels, could not possibly be false, but must really have
come to pass, in the manner that they are there related.
And this, not by argument from any supposed authority of the
Evangelists, but from the very nature and circumstances of
the relations themselves.

The peculiar nature of the transactions which he considers,
and the various circumstances necessarily to be attended to, in
order to place every material particular in its true light, and
effectually clear up the point in dispute, unavoidably draw out
his enquiry to an unexpected length. He does his work
therefore with a short sketch of the whole evidence produced,
in support of the important point to be proved, that when
considered at once in a collective view, each distinct part
may be allowed its due influence and weight, and the cer-
tainty of the conclusion judged of, by the joint evidence of the
whole.

To shew the utter incredibility of any *false* imposture, as
far as debate, nothing more, he observes, can be absolutely
required, than to prove one or other of the following points.
— Either it is at the place supposed is of its *alleged* nature in it-
self, that it is impossible to believe that it could ever be un-
derstood; or, however, if there are not materials enough to
prove this, that all the particular *facts* concerned, were
impossible to be *conspired*, that it cannot be believed possible
for them to have conspired or engaged in such a design. Or
lastly, that the manner of conducting the plot supposed, cer-
tainly was, in several important particulars during its progress,
such as it could not have been, had the persons concerned
really conspired in the prosecution of such an imposture.

To trace out a satisfactory proof of *either* of these points,
may, in many cases, we are told, be extremely difficult, or
want of information, and in many, absolutely impossible. But
in whatever instance *either* of them may be concerned, and
satisfactorily made out, by comparing the several circumstances
of the case, with the most obvious and the well known principles
of human nature, there can be no doubts made as to the truth of the
conclusion, and of a just and accurate judgment.

When therefore the case considered proves such, that not
one of these points *exists*, but all of them can be established to-
gether, when it can not only be made to appear *impossible*, but

the plot, and that it has ever been contrived; but likewise, of the particular persons, who *alone* are concerned, to contrive it, and moreover equally *incredible* for them, that they should have conducted it in the *manner* it appears, to have been conducted: when *all* these points can be made good together, then we have the *irrefragable* proof of the *veracity* of the plot in question, and the persons on both points can be ever *capable* of admitting. And, in this case, the mind cannot but acquiesce without hesitation, and perfectly satisfied with the conclusion.

Now, in all of these several kinds of proofs, has our Author been enabled to establish the truth and certainty of all those *miraculous* events, which the Evangelists have recorded of the persons of John the Baptist, and Jesus Christ.

In the first place, it was obvious, that the various astonishing occurrences, said to have accompanied the conception and birth of Jesus, are in their own nature so evidently *miraculous*, that if they really came to pass, *his* appearance in the world, and the divine character he at length assumed, *must* have been the certain and appointed of God. With regard to the second point, the only point to be proved was, that *they* were able to do so.

And to prove this, our Author has plainly shewn, from the nature of the evidence, which must unavoidably attend the *miraculous* operations, that they could neither be invented by John the Baptist, or Jesus, nor any one else, *after the death* of John the Baptist, or Jesus, or any of his disciples, *during his* life. The nature of them, from their very nature alone, must have been *impossible* to pass, in the manner, and at the time they are recorded, the whole, that if any of them did not, or were not, *as they are recorded* in the accounts of any of them, *they* could not have been the original and real operations of God.

The second branch of the plot in question being thus traced up, to the persons, in order to determine whether *they* could have been the contrivers of it or not, Mr. Bell, in the next place, shews, that, if so, the design they must have been able to execute could not have been confined to *John only*, nor could the persons have been the *only* persons concerned in contriving it. But, that they must at the same time have been engaged in promoting *another*, similar in posture, which is shewn to have been to *Jesus*, and was the counter-part of the mission of *John*. And likewise, that *John*

must have been intimately connected with Zacharias and Elizabeth, in the joint prosecution of both.

The foundation of the whole farther enquiry being thus laid, the next point is to prove the incredibility of the existence, of these joint impostors, by considering the circumstances and situation of each of those persons, who must have contrived and carried them on. This argument our Author pursues thro' the several tracks, which gradually open to his view, till it brings him at length to this decisive conclusion:—That the whole supposition of these joint impostors must be given up, as in every particular absolutely groundless and false. For, from an attentive consideration of the most material circumstances attending each of the persons concerned, but more especially the advanced age, sacred profession, and exemplary character of Zacharias, together with the youth, innocence, and untried reputation of Mary; and from these particulars, considered jointly with the progress of the supposed plots themselves, he makes it fully appear, that neither any of the four persons concerned, whether singly or jointly, nor all of them together, could possibly be the contrivers of the impostures supposed.

So that, as the only persons, at all concerned in the transactions under consideration, plainly appear to be such, as could neither have contrived, nor undertaken, the impostures in debate; all suspicion of any deceit in the case, must from *this* argument alone fall at once to the ground; the miraculous events in question must be acknowledged to have come to pass, in the manner they are related, and the characters of those extraordinary persons, whose births they accompanied, must be submitted to as unquestionably divine.

Having thus, in the first part of his enquiry, fully proved the incredibility of the impostures in question, from considering all the several circumstances of the parties concerned, Mr. *Bell* proceeds, in the second, to establish the same point, by another argument, of no less real strength, and, at the same time, more obvious than the former. This is an illustration of several most striking absurdities, unavoidably contained in the internal nature of the supposed impostures themselves. Under this head he shews plainly, that the supposition of any deceit in the case before us, would not only charge us to suppose the truth of several particulars, all in the highest degree impossible to be believed.

As, for instance,
 1st, con-

trasted, an' most subtle
 & be carried into execution

ion by *one particular person only*, and even venture to feign himself dumb, for a long space of time, merely to prepare the way for it, not only while the *very person*, for whom it was contrived, remained yet *unborn*, but likewise before he was *even conceived*; nay, and while the contriver himself had every reason the thing could admit of, for believing that *this person*, for whom he was contriving all this iniquity, would never actually exist.

That besides, this same veteran deceiver should do all this, for the sake of *such* a plot, *so* contrived, as, after all, he could not have the least hope of ever bringing on the stage, unless he could first infallibly foretel, not only the future birth, but even the sex too, of a particular infant, even before it was conceived.

That moreover, he could deliberately fix upon such a plan for his intended imposture, as obliged him publicly to foretel, under the pretence of being divinely inspired, that a certain infant, then but a few days old, would assuredly live till above the age of twenty years.

And besides, that the same infant, when arrived at that age, would certainly appear in public; and exercise the several functions of a most extraordinary divine character, which, humanly speaking, it was in the highest degree doubtful, from the nature of the character alone, whether he might either be able, or inclined to counterfeit; and the true owner of which, it was likewise universally believed, would appear in the mean time, and effectually deprive this supposed intended counterfeit of any opportunity to assume this part.

Thus our Author, in the two first parts of his enquiry, fully proves the truth of the miraculous circumstances recorded of the Conceptions and Births of John the Baptist and Jesus Christ, by every kind of direct argument, which the nature of the facts themselves can admit. He shews, that neither were the persons concerned capable of conspiring together in the plot supposed, nor was the plot itself even capable of being contrived, and entered into; nor could several steps, of the utmost importance, which actually took place, have been adopted, had there really existed any such imposture, as that, which must be supposed.

But to render the joint force of the whole still more irresistible, and that no argument, with which the Gospel can furnish us, to illustrate so important a point, may lie neglected, he examines, in the last part of his enquiry, into the behaviour

considered, been hehitions, and they themselves nothing
an mere human impostors.

in this part of his enquiry, our Author clearly shews,
many, even the most remarkable particulars of their
ondukt towards each other, they acted in such a man-
to those who had nothing more than human foresight
by, must have appeared the readiest way to obstruct,
rset their whole design ; and, consequently, in a man-
which no impostors could possibly have determined to

thus, as the conclusion of the whole argument, the
Vision of Jesus Christ stands firmly established, not
the adequate and indisputable, because inspired, te-
of John the Baptist ; but likewise, independently of
mony, upon the unquestionable truth and certainty of
e miraculous events, which the Evangelists have truly
d us accompanied his own first appearance in the

conspicuously (says our Author) do the divine dispen-
is of perfect wisdom and truth, distinguish themselves
the short-sighted schemes of human artifice and deceit !
of human cunning often appear specious at first sight,
vell connected together ; but, on a nearer inspection,
betray evident tokens of inconsistency, falshood, and
ife. While, on the contrary, the stupendous plans of
se Providence appear, at a distance, like a number of
nected, and perhaps even interfering events ; but,
most scrupulously examined, never fail to manifest the
me wisdom of their all-perfect Author, in that irresist-
orce of evidence they *all jointly* produce.'

have now given a pretty full account of what is con-
in this sensible and ingenious performance, which the
r in Christianity will read with pleasure, and which
ew the candid Deist, (for candid Deists we are per-

aded there are) if he peruses it with seriousness and attention, that there is evidence for the truth of the Christian religion, which, probably, he has never carefully examined.

The History of Gustavus Ericson, King of Sweden, with an introductory History of Sweden, from the Middle of the Twelfth Century. By Henry-Augustus Raymond, Esq; 8vo. 5s. Millar.

THE volume before us comprises a period, which, perhaps, is more active, and marked by more extraordinary revolutions, both in civil and religious Government, than any within the whole compass of History.

In the person of Gustavus, we behold a Prince valiant, enterprising, wise, and generous. Who after having been sunk in captivity, proscribed by his enemies, and reduced to the lowest ebb of distress, surmounted incredible difficulties, escaped amazing dangers, and at length, by the help of a few undisciplined savages, raised himself to the Crown of Sweden, which at that time groaned under the yoke of tyranny, and was on the point of becoming a province to Denmark.

This Hero, by his valour and abilities, not only rescued his country from the tyranny of the Danes, but by his singular address and perseverance, he recovered the full extent of the regal authority, which the Clergy and Nobility had usurped from his predecessors: and at length changed Sweden from an elective kingdom into a hereditary monarchy.

But what does greatest honour to Gustavus, was the reformation he effected in point of religion. If, on one hand, we consider the savage character of the Swedes at that time, immersed in the deepest ignorance and superstition, and regarding their Priests and religious ceremonies with the highest degree of awe and veneration: if, on the other hand, we reflect on the vast power of the Clergy, both by reason of their extraordinary influence over the minds of their bigotted flock, and of their immense riches and possessions—If we attend to all these circumstances, we shall acknowledge that it was a master-piece of policy, to introduce a thorough change of religion, and confiscate the prodigious wealth of the Clergy to the use of the State.

Indeed,

Indeed, the life and reign of Gustavus, is marked throughout with the most striking and interesting events. All is interest and motion: and the description of such busy scenes, demands an Historian possessed of no common degree of energy and vivacity.

Our Author, it must be admitted, is far from being deficient in these qualities. His style is, in general, easy, spirited, and manly. His remarks are always distinguished by a peculiar freedom and vigour of thought, and are frequently made with great judgment and propriety.

To the history of Gustavus, he has prefixed a succinct account of Sweden, from the middle of the twelfth century, which opens with the reign of Eric the ninth, the point from which Vertot commences what he calls his *Hydrog Chronologique plus exacte*.

Our Author professes however to have no great dependence either on the accuracy or veracity of the ingenious Abbe: but he assures us that he has relied chiefly on the authority of Puffendorf, Loccenius, &c. Nevertheless we find that he has thought proper to reject some remarkable incidents related by the former, such for instance, as the first institution of celibacy among the Swedish clergy, under the reign of Eric the first.

With regard to his censure of Vertot, we think it somewhat severe: for though the French historian may, in some instances, have contradicted the more approved authorities, yet he seems, in general, to express great zeal for truth, and to have taken great pains to discover it. He takes notice himself of the many contradictions among former writers, which he has endeavoured to reconcile: and he assures us, that he has read all the Swedish, Danish, Dutch, and French historians, of whom he gives a long catalogue from Ericus Upsalensis, down to Varllus and Marnbourg. We will not say that he has been so happy in collating his authorities, as to have constantly adopted the most authentic accounts: but considering his religion, it must be acknowledged that he shews uncommon generosity and impartiality in his history of Gustavus. and with respect to elegance and mastery of composition, he is undoubtedly the first writer on the subject, who deserves the name of an historian. In this particular however, Mr. Raymond pays due acknowledgment to Vertot's merit.

As an abridgement of an abridgement would be little satisfactory to the Reader, we therefore pass over the introductory history, and proceed to give an abstract of the life of Gustavus, as a specimen of our Author's historical talents.

Gustavus was descended from the ancient Kings of Sweden, his Father was named Eric Vasa, nearly related to, and much respected by the late administrator; but Gustavus, as better suited in age and disposition, was not only greatly trusted, but much beloved by him.

Gustavus had those natural advantages which give an early prejudice in the possessor's favour, till experience has either disappointed the hopes they have raised, or fixed opinion on so reasonable and firm a basis, that expectation is lost in certainty. His person was majestic and graceful, his conversation engaging, and his temper amiable. His capacity qualified him to conceive the noblest enterprizes, and his courage enabled him to execute them. Averse to the dissipation and pleasures so attractive to most persons of his age, youth seemed to have no other effect on his disposition, than to give fire to his love of glory, to animate him in pursuit of fame, and to qualify him to support the fatigues and dangers of a martial life.

In a long and desperate engagement with the Danes, Gustavus first signalized his courage and conduct, and gave the first onset, at the head of his squadron. The administrator attributed the success of the day entirely to him; and when the King of Denmark to revenge the disgrace of his defeat, laid siege to Stockholm, Gustavus who commanded the cavalry, gave fresh proofs of military merit; he constantly repulsed the Danes, and was the chief instrument of the destruction of so great a part of their army in their retreat. These services as they endeared him to the administrator, so they rendered him formidable to Christiern the Danish King: and the latter having tried in vain to get the administrator on board his ship, in order to treat of peace, he at length offered to meet the administrator at Stockholm, if he would give him Gustavus and five other nobles as hostages.

By this stratagem he got Gustavus in his power; for when the hostages arrived at the shore, they were forced on board the fleet, though the King was not landed, contrary to the agreement; and the wind changing, he set sail for Denmark. Having carried off Gustavus, and the other nobles, Christiern hoped that the administrator would consent to the renewal of the treaty of Calmar to save the lives of the hostages, which

which he menaced in case of a refusal to renew that treaty. Being disappointed in his expectations, he endeavoured to restore the hostages over to his party, and failing in his attempt, he ordered the officer, to whose custody they were entrusted, to put them to death privately. But the officer shocked at the cruelty of the command, persuaded the King that such a proceeding would be against the principles of humanity. His remonstrances prevailed, and the lives of the hostages were spared, but they were confined in the castle of Copenhagen.

Gustavus was committed to the care of Eric Banner, who carried him to the castle of Calmar, in Juland, and generously offered to pay 6000 crowns of gold for his ransom, if he would should escape. The affection of Banner and his family increased towards Gustavus on more intimate intercourse, and they made it their principal study to invent new amusements. Hunting, and every pleasure the country could afford, were procured in a constant succession for his entertainment, and he appeared rather the commander of the castle, than a prisoner in it. But all these generous efforts could dispate the melancholy that oppressed him, were ineffectual. No pleasures could extinguish or even damp his love of glory, while his country was bleeding under the cruelty of the King of Denmark.

The Swedes had again invaded Sweden, and defeated the Administrator in an engagement, wherein the latter was severely wounded: and Sweden being destitute of an army to defend it, sent a proxy to the Danish tyrant, who was proclaimed King in Upsal. The whole kingdom was subdued, except Stockholm and Calmar, which remained in possession of Christina, the Administrator's widow and aunt to Gustavus, and the Swedes had nothing but despair to oppose to tyranny. Gustavus alone was superior to his misfortunes, distressed as he was, not depressed his courage. "The desire of avenging the death of his Prince and friend, and of delivering his country from such inhuman oppressors, perhaps not accompanied with some motives of ambition, were irresistible temptations to him to procure for himself that liberty, which he could never hope to obtain from the King of Denmark. He would not attempt to corrupt the loyalty of Banner, by endeavouring to induce him to consent to his flight, and in sight to a friend could not believe him unworthy in generosity and constancy, if he transmitted to him the sum, which he had engaged to pay the King, in case he should have himself to escape.

Having

Having by this resolution found a means of acquitting himself towards Banner, for the use he purposed making of his indulgence, he went out of the castle one morning at a very early hour, on pretence of taking his usual diversion of hunting; when disguising himself in the dress of a peasant, he pursued some bye-paths, and, after travelling two days on foot, he reached the town of Flensburg.

No one was then suffered to go out of that city without a passport, for which Gustavus durst not apply; and yet, while he remained there, he was hourly exposed to the danger of being discovered. To extricate himself from this perilous situation, he engaged in the service of a man of lower Saxony, who trafficked in cattle, which it was his practice, at that season to purchase in Jutland; and by being employed in driving the beasts, Gustavus got safe and unsuspected out of Denmark, and went to Lubec.

As soon as Eric Banner was informed that his prisoner had made his escape, he pursued him, and having found him at Lubec, vented some severe reproaches, for the ungenerous return he made to the affectionate treatment he had received, at Calo, by exposing him to the King's resentment, and the forfeiture of so considerable a sum of money.

Gustavus assured him that he was taking measures to acquit that debt directly; and justified his conduct so powerfully, by representing his laudable motives for procuring himself that liberty, which he could no longer hope to receive from Christiern, that Banner either convinced by reason, or swayed by affection, returned home well satisfied with the part Gustavus had acted; and, to secure himself from any severe examination; gave out that he had not been able to overtake his prisoner.

Had Banner remained discontented with Gustavus no danger could have accrued to the latter from it, for Nicholas Gema, Burgomaster of Lubec, had taken him under his protection. As soon as Gustavus arrived in that city, he discovered himself to Gema, and endeavoured to obtain succours of the regency; but they refused to engage in his cause, and all the encouragement he received in this place was, a supply of money for his present exigencies, and a secret promise from the Burgomaster, that if he could raise a considerable army in Sweden, the regency would then declare in his favour. Gustavus could not even prevail on Nicholas to convey him to Stockholm, but he was suffered to land near Calmar.

Calmar

Calmar at that time preserved an apparent fidelity to Gustavus, and Gustavus expected, that, in consideration of his rank, the Governor would yield the command of the garrison to him: but he having treacherous designs of selling it to the enemy, threatened to kill Gustavus, or to deliver him to the King of Denmark, if he did not leave the town.

As soon as Christiern was informed of Gustavus's escape from Calmar, he used all possible means for seizing his person, and this affair at Calmar made so much noise, that his safety in continuing there was inevitable. He once more changed a peasant's dress, and, thus disguised, got into a cart laden with straw, and passing undiscovered through the whole Danish army, repaired to a castle of his father's in Slesermania. In this short respite from the perils which attended him, he wrote to all his friends to acquaint them with his return into Sweden, and in vain excited them to unite in defence of their country.

All his endeavours to raise their drooping spirits proving ineffectual, he made an effort, equally fruitless to excite the soldiers. Disappointed in every attempt, deprived of every hope of rousing the dejected minds of his despairing countrymen, but still full of ardour to expose his life for the general good, Gustavus resolved, notwithstanding the dangers he must encounter in the execution, to seek for a means of entering into Stockholm, which was then beset by the Danish army. In pursuance of this design, he bent his course through the least frequented roads, lodging in the poorest and most concealed huts. All these precautions however were ineffectual: those who were employed to watch for him, executed their charge with such vigilance, that they arrived at one of the cottages where he had lain, but an hour after he had left it, and he was so closely pursued, that he thought the most advisable means of eluding their search was to conceal himself in a monastery.

He made choice for this purpose of the college of Grimsby, which had been founded by his ancestors; but the Monks which inhabited it, more affected by regard for their present safety, than by the remembrance of past obligations, soon informed him, that they could not hazard their security in procuring his: disappointed even of a safe retreat, Gustavus returned into Slesermania; and there found an asylum, in the mean and obscure cottage of a peasant, who had formerly been a servant in his family. From
hence

hence he again applied to the Swedish nobles; the man who had received him in his house, undertaking likewise to carry his letters to them. But still his attempts were fruitless, and he found it in vain to continue his endeavours to rouse men so totally dispirited, which he now believed could only be effected by the oppressive government of so tyrannical a Prince, as him to whom they had submitted.

Christiern having, by means of money, procured possession of Calmar, advanced towards Stockholm, which was soon surrendered, and he was at length crowned King of Sweden. On this occasion he entertained the nobility magnificently, and endeavoured to ingratiate himself by his affability. But his behaviour soon altered, and the joy of the Swedes was changed into horror. The Archbishop of Upsal, according to the plan concerted between him and the King, preferred an accusation against those who had stood in opposition to the Danish tyrant. In consequence of which ninety-four Senators were put to death: and finding that some had escaped whom he had destined to destruction, and believing them to be concealed in Stockholm, he pillaged the town and massacred the inhabitants. He was so brutal as to deny the rights of burial to the executed nobles, whose bodies were burnt. He offered Christina the wretched alternative of being burnt, drowned, or buried alive; and commanded that Sigrida her mother should be sewed up in a sack and thrown into the sea, but they obtained their lives by the earnest solicitations of the Danish Admiral, on delivering up all their possessions: but they, with many other ladies of distinguished rank, particularly the widows of the executed Lords, were cast into prison. A consciousness of the resentment which these proceedings must excite, served only to increase his cruelty; he dispersed assassins all over Sweden, and he even oppressed and disarmed the peasants. A price was set on the head of Gustavus, and it was declared high treason to conceal him.

Gustavus was at the house of his old servant, when the horrible massacre was perpetrated at Stockholm. The account which reached him in his retirement, affected him in the most sensible manner. General distress called more loudly than ever for deliverance, but what hope could he entertain without friends or dependents: destitute of men or money to raise an army; not even able to defend his own life, which was environed with dangers. In this perilous state, the province of Dalecarlia alone offered him the least probability.

probability of a safe retreat, if he could reach it undiscovered. Rendered in many places inaccessible by high mountains, and almost impenetrable forests, the inhabitants had, in the most oppressive reigns, preserved a degree of liberty beyond what any other part of the kingdom could boast.

Gustavus not only expected a safe retreat in Dalecarlia, but had some hopes in the unconquerable spirit of the people, whose ferocity, untamed by subordination, and inaccessible enemies to tyranny, rendered them fit associates for a desperate enterprise. Encouraged by these views, Gustavus had taken recourse to his rustic habit, and passed undiscovered through a country desert with persons who were diligently seeking him, and arrived late in Dalecarlia. Here he discovered himself to Andrew Isakmtha, who had been his contemporary at the university of Upsal, and persuaded this gentleman to join with him in an attempt to excite the Dalecarlians to assist him in delivering the Swedes from the yoke with which they were oppressed. But finding him too cautious, he determined to seek for bolder associates; and only requesting secrecy of Andrew, whose sincerity and generosity were greater than his courage, he left his house and went to that of one Peterson, whom he had known in the army, where he had served with intrepidity.

He met with a very affectionate reception from Peterson, who entered with eagerness into his views, concerted with him every necessary preparative for the execution of their enterprise, and set out, as he declared, to persuade his friends to join in the undertaking. But all his affection and respect for Gustavus's person and his zeal for his cause, were counterpoised, with an intention of fixing him in his house, till he could receive a great reward from the Vice-Roy, for delivering him into his hands: nor had he concealed it so carefully from his wife, but that she, who knew the badness of his disposition, was sufficiently sensible of his design.

Peterson's wife wished to prevent her husband from the execution of a crime against justice, faith, and honour; but, though it could not be done without the part she acted in being liable to discovery, and thereby exposing her to his indignation. Generosity conquered fear: she acquainted Gustavus with his danger, and under the conduct of a faithful servant, lent him to the house of a clergyman, whose probity and honour she thought would procure him a safe asylum.

Peterson came back the next day, with a considerable body of troops under his direction, and placed them round the house,

house, to prevent his guest from all chance of escaping; but, on entering it, Gustavus was no where to be found. And the silence of those, who were parties in his flight, left the Danes in all their former perplexity about the place of his retreat.

The clergyman, to whose fidelity Gustavus's deliverer had entrusted him, was not unworthy of her confidence. His humanity was most sensibly touched with the sufferings of his wretched country, and he received Gustavus with the respect due to one, whom he looked upon as the future deliverer of the nation. Not to be wanting to the trust reposed in him by a woman, whose virtues he highly esteemed, he concealed Gustavus in a secret chamber within his church, to secure him from being discovered, if the infidelity or weakness of his guide should betray the place to which he had conducted him, and thereby expose the house to be searched by the disappointed and treacherous Peterson.

The regard this good man had first shewn to Gustavus on account of his cause, character, and recommendation, grew, upon acquaintance, into affection for his social virtues. He not only approved, but encouraged his designs, and entered so far into the execution of them, as to spread among his friends reports of farther encroachments which the Danes were preparing, and of their haste to make the Dalecarlians equal sufferers with the rest of Sweden. Such alarming accounts soon spread into a general rumour; and increasing the discontents of the people, rendered them more disposed to rebel. When their minds were thus prepared, he advised Gustavus to address the multitude at an approaching festival, which was yearly celebrated at Mora during the Christmas holidays, when he might, by one of those sudden fits of resentment and desperation, so natural to a fierce and savage people, at once levy such an army, as would raise the drooping spirits of his friends, and by inspiring his countrymen with hopes of success, awaken in them the necessary courage to attempt it.

There was a boldness in this measure well suiting the greatness of Gustavus's views, and the intrepidity of his mind; and he agreed to the proposal without hesitation. On the festival day he appeared among the people, and loudly proclaimed both his name and intention. He urged the tyranny and cruelty of the Danes, and the impending danger which threatened Dalecarlia, since that province, the only one in Sweden that had been so long spared, was now going
to

to be the scene of their brutality. He represented to them their great strength, the large armies which they alone could supply, their well-known valour, the honour of the enterprise which would at once deliver their country, and preserve themselves from the most sanguinary tyrant that nature ever produced. He omitted no argument which would operate on any of their passions, and animate them to join him. The gratefulness of his person, the dignity and sweetness of his manners, the intrepidity of his aspect, joined with his natural eloquence, his high birth and great reputation, added force to his arguments: but the most accidental circumstance was particularly prevalent; the north wind blew all the time he was speaking, which being one of the great objects of that people's superstition, who esteemed it the most propitious sign, they augured his future success from so casual an incident. The place resounded with their acclamations, and strong assurances of sacrificing their lives in the cause of liberty, joined with the wildest expressions of rage and resentment against the Danes.

Four hundred of these brave Dalecarlians immediately formed themselves into a body, and chose Gustavus for their leader. To prevent the first sallies of their courage from cooling, and to increase his party by a successful beginning, he led them in the night against the castle of the person, who had the title, rather than the power of Governor of that province. They found him in the utmost security, depending on the depressed state in which the Swedes at that time appeared, with only a weak guard for his defence, these the Dalecarlians slew, and soon forced the castle. Gustavus gave them the plunder, and with great difficulty saved the life of the Governor.

The success of this enterprise increased Gustavus's army, and several provinces now declared for him. A series of good fortune, not chequered with an, signal disaster, from this time attended him. The wisdom and valour of his actions, together with his modesty and moderation, engaged the States General to offer him the title of King, which he declined, and declared, "that he did not think himself worthy of it till he had entirely driven the enemy out of the kingdom." Which after he had happily effected, he accepted of the Sovereignty, in which he shewed that his talents, as a politician, were equal to his abilities as a warrior. His nice and cautious conduct in depressing the Swedish clergy, and establishing Lutheranism, does great honour to his policy. As to his motives,

motives, it would be invidious to suppose that a regard for religion had no share in the reformation he effected; but it is more than probable that the exorbitant power and wealth of the clergy, together with the opposition he had met with from the intrigues and arms of the military Archbishop of Upsal, were the most powerful inducements which determined him to make so bold and hazardous an innovation, and which provoked even his favourite Dalecarlians to repeated rebellions. The means by which he triumphed over superstition and rebellion, established his throne in peace, rendered it hereditary in his family, and introduced wholesome laws and regulations in the state, are too copious for abridgement. We shall therefore conclude with the following picture which our Author has drawn of his illustrious hero.

* Gustavus died at Stockholm in the seventieth year of his age. His body was carried to Upsal, where it was interred; but the memory of his virtues was preserved in every Swedish bosom. His subjects lamented him with that sincere and unfeigned affliction which affords the noblest eulogium to a Prince. Their tears, the most eloquent expression of sorrow, flowed faster than their words, for language is better suited to less poignant grief. Every Swede was his historiographer, for their memories were a record of all his actions, and bare relation his best panegyric.

* No prince was ever more justly entitled to the love of his subjects than Gustavus, if we consider either the situation from which he delivered, or that in which he left them. In his earliest youth he distinguished himself by his valour; and by the happy mixture of an uncommon justness of thought, with the greatest activity of mind, he entered the world with all the advantages of experience, joined with the warmth and vigour of a youthful imagination. His superior talents soon rendered him of so much consequence, that Christiern thought his removal from the Administrator, who found him his wisest counsellor, was not too dearly purchased by the most flagrant treachery and scandalous breach of faith. The next scene of his life has more the air of romance than history. That insurmountable greatness of soul which could encourage one man, destitute of fortune, without associate, in that particular without friend, to hope that he might deliver his country, and could lead him to dare the attempt, would in fiction

be

be thought out of nature. Can any thing be more amazing to a human mind than to see him, surrounded by dangers which beset him on every side, not deterred by disappointments not dissipated by difficulties, wear out through a kingdom, seeking associates in an enterprise for which no small forces would suffice.

When, contrary to all reasonable hope, he had succeeded, his valiance was not abated by success. He conducted his little army with all the prudence and wisdom of the most experienced general, while he exposed his person with an undimmed intrepidity, which in most cases would only have exposed a leader to the imputation of rashness, but was in him adequate to the most exact prudence. His soldiers served voluntarily, without pay, and without other consideration than what arose from their love and veneration for him. His courage invigorated them, they were brave from his example, and would have looked on execution in the light of cowardice.

Few princes who have been fortunate in the race of glory can cease the pursuit of it, and order wisdom and justice to mark the bounds beyond which they should not pass. This was not the case with Gustavus. If ever we may suppose a man who gained a throne was actuated by the love of his country, rather than ambition, surely Gustavus may receive this testimony from us. Ambition is boundless; it knows not how to say to the conquering sword, "thus far shalt thou go, and no farther." This prince never attempted to extend the success of his arms beyond the deliverance of his own country. But as his aim was to restore it to liberty, he next attacked another tyranny, that of the church, and with unwearied perseverance introduced a religion, less calculated to enslave, but more fit to reform the manners of his people.

There is good reason to suppose that Gustavus's attention to the Lutheran profession might be first directed by political views. the necessity of abating the excessive power and riches of the clergy, and of making another fund for the expenses of the government than taxes, which drained the poor people of the best part of the fruits of their labour, were strong inducements to establish it. But from the tenor of his life, and from whole manner of proceeding in the reformation, it plainly appears, that when he examined the doctrine, he became a sincere convert to the religion, and himself embraced the faith which he recommended to his subjects, and established in a manner

suitable to its precepts: free from the spirit of persecution, he tolerated the prejudices of his subjects, and chose rather to convince their reason than force their consciences. His life was suitable to his profession; so ready to forgive, that few things were less dangerous than offending him. He never punished, but where mercy to those who were not criminal absolutely required it. In the execution of justice, wherein himself was no party, he was impartial and rigid, effecting a strict execution of the laws the strictest clemency. His tender affections had no private objects but his wives and children; beyond those intimate ties, all his subjects shared them in proportion to their real merits. He had neither favourites nor mistresses; free from all vices, and, as far as is consistent with humanity, void of weaknesses.

His regal power was greater than any of his predecessors enjoyed; for the people ceased to dispute an authority which was employed only for their happiness: but how far it was from being absolute appears from the fate of his son Eric, who did not inherit so large a share of power as was requisite to secure to him a sovereignty which he abused. Gustavus seemed born for royalty; his beauty, the gracefulness of his person, and his majestic air, at once engaged and awed his beholders. His understanding and manner were free from the rusticity then usual to the Swedes; he was eloquent, gentle, affable; and, by his example, softened their ferocity, and humanized his people. His social virtues and amiable intercourse, charmed in proportion as they were little known in that kingdom till they appeared in him: gentleness and sweetness of manners are delightful to all; but they surprized, while they pleased the Swedes, and operated like a sort of enchantment on all who were capable of a due sense of them. He taught them, that elegance to a certain degree might be attained without effeminacy, and social pleasure enjoyed without vice. The pleasing and innocent luxuries of life he introduced for the best purposes; and while by them he softened their tempers into humanity, he took care they should not corrupt their manners as Christians, constantly restraining them from every abuse and excess, by the example of irreproachable virtue in his own conduct.

While he rendered them less savage, he instructed their ignorance, and enriched them by extending their commerce. He left his kingdom furnished with every encouragement for industry, ample rewards for knowledge, relief for the

poor,

and the peculiar strength and vivacity, which is
sentiment, which enlivens the whole, and which is
specially adapted to such an active and interesting subject,
found most amply to compensate for a few venia-
bles; and where a work in general deserves commen-
to be industrious in exposing particular blemishes,
rather the disposition of a malevolent caviler, than of
a critic.

*parent's and Guardian's Directory, and the Youth's Guide,
or Choice of a Profession or Trade. Containing 1. An
on the Education of the Tradesman and Mechanic.—2.
Qualifications necessary for those designed for the three
Professions.—3. An Account of the several Trades and
Arts, directed in alphabetical Order; in which the
omitted by other Authors are here inserted; the Qua-
lifications necessary for each Trade are explained, the Sums given
Apprentices; the Wages of Journeymen; and the Sums
to set up Masters, are exhibited.—4. Advice to an
on his Behaviour while subject to his Master. By
Collyer. 12mo. 3s. Gussins.*

circumstantial a title might perhaps almost excuse our
bring farther into the contents of this publication;
considering the importance and utility of the subject, it
expected that we should give our Readers some
the manner in which the Author has performed his
task.

As the numerous treatises upon education, most of
which appear to have been calculated for such as fill the
stations of life, and many of them are too voluminous
for the attention of those who either have not inclina-
tion or leisure to read much. These inconveniences are
very obviated in the performance now before us; as

ment of perfect integrity, and piety. If, says he, the parent or guardian, 'puts the lad in a dishonest man, he may expect that the youth will learn to be a knave; if he puts him apprentice to a rascal, his master may plant in his mind, with the mysteries of his profession, the seeds of vice and profligation.

Under this second head, though our Author has properly enough traced out the qualifications necessary to fit a youth to devote themselves to the learned professions, his directions for the conduct of their studies are too general to be attended with all the benefits he seems to have designed.

How well our worthy and sensible Author has acquainted himself in the third part of his undertaking, to write a appropriated more than forty years of the world, will be best seen in the few specimens we have examined of that work. However it may yet be improper to address the Reader, but, as it may be reasonably presumed, it was designed to be a preparation for the greater part of his materials, which he afterwards may want, ought not to be confined to the Compiler, but to those who communicate these instructions.

Of the BRICKLAYER.

The previous qualifications of a boy designed to make a figure as a bricklayer, are more considerable than is generally imagined. He should have a good genius, and before he is put apprentice, should learn not only arithmetic, but be taught trigonometry, geometry and drawing, and after his being bound should spend some time in the study of architecture, in order to know the just proportion of doors, windows, niches, &c. Instead the common work of the bricklayer is merely raising his bricks with great truth upon each other, but, by such an education as is here recommended, he will be enabled to draw plans, and to survey and estimate buildings, an essential part of the business of a master. The Bricklayer takes with an apprentice from 5 to 20 l. according to the degree of business he is in. The common wages of a journeyman are 2 s. 6 d. or 3 s. a day, but as they work in the open air, they are limited to be idle several months in the year. A master may set up with 100 l. but if his business increases fast, he will soon employ six times that sum. He is paid by the employer so much for every yard of brickwork, either a yard, or without the materials, and has a very profitable business.

ness, if he works for others; and therefore he is under the less temptation of launching out into building projects of his own, by which Bricklayers are frequently ruined.

Of the WORKING-JEWELLER.

His business is very extensive and divided into several branches; some masters applying only to one, and others to some other branch: but these are not so distinct, but that an ingenious man, who is a perfect master of some of the most difficult branches, may perform all, especially if he has learnt to draw; for this part of education is necessary to a Jeweller, in order to draw draughts of new patterns, and to form beautiful models of them in silver, to enable the Silver Caster to take the impression and cast them. See the article *Silver Caster*.

The Jewellers, it is said, formerly made all their various work from the solid gold and silver, which they bought from the Refiner, and having cast it into ingots, they beat it out to the proper size, and filed out the design, till the ingenious Mr. Hammar invented the art of making patterns, which have been since greatly improved by other artists. From these patterns the Silver Caster takes the impression, and bringing home the work, it is repaired and polished by the Jeweller; and, in some works, several pieces are soldered together. He in short sets the stones, and completes every part of the work. The Working Jeweller takes from 12 to 40 l. with an apprentice, those, who set diamonds, and perform the most curious works, taking more money than those who set only cornelians, Bristol stones, crystals, &c. The journeymen earn from 12s. to 21 s. week, according to the goodness or quickness of the hands, and the works they are capable of performing; and it will require from 20 to 100 l. to set up matter.

Of the MERCER.

As the Mercer, by his stock in trade, justly demands a place in the first rank of shop-keepers, the youth, who is designed for that business, ought to have a very genteel person and education, an air of complaisance, much good breeding, and a sufficient stock of patience. These, with a handsome fortune, and the being able to write a good hand, express himself handsomely in a genteel letter, and being well versed in the common rules of arithmetic, are all the previous qualifications necessary in a young man before his apprenticeship. The Mercer deals in all plants

and flowered silks, brocades, and velvets; and to prevent his being imposed upon by the Weavers, ought to gain a thorough knowledge of the nature, properties, and difference between the several kinds of silks in which he deals, and for that purpose should have a general knowledge of the manner of weaving, and of the kinds of silk that ought to be used by the weaver, both in the warp and the shoot. But of this necessary branch of knowledge the Mercers have generally no idea, though it is very easy to obtain it. They take with an apprentice from 100 to 400*l.* and give their journey-men from 20 to 40 or 50*l.* a year, but it will require 2 or 3000*l.* at least to set up shop in a genteel way.

Of the Wine-Cooper.

The boy designed for the business of a Wine-Cooper ought to have a very nice and delicate palate, that he may distinguish, with great exactness, the peculiar properties and flavours of wine; but he needs only the common education of a tradesman. The Wine-Cooper in London is a wholesale and retail dealer in wine; and receives the name of Cooper, from his taking care of the casks as well as the liquor they contain. He mixes wines of different growth, to answer the flavour and taste of his customers; he fixes them down, purges them from their lees, and renders them fit for drinking; he recovers them when they are pricked; preserves them when on the fret, and revives their colour and flavour when lost by age or any accident. This is the honest part of the business, but there are some of this trade, who not contented with improving wine, and removing its defects, convert cyder, mixed with sloes, molasses and other materials, into the resemblance of Mountain, Port, Canary, and other products of the vine; and are become so expert at deceiving the palate, that few can distinguish the true juice of the grape, from the sophisticated liquor brewed by the Wine-Cooper. However, some of them import great quantities of wine; and these last generally assume the name of Wine-Merchants. Those of this business take from about 25 to 200*l.* with an apprentice, who, when out of his time, may have a guinea a week besides his perquisites, which are very large, and it will require from about 500 to 5000*l.* to set up master.

Of the MILLINER.

' The girl, designed for this employment, ought to have
 ' a genteel person, and be capable of a ready address; she
 ' too should write a tolerable hand, understand the first rules
 ' of arithmetic, work quick and well at her needle, and
 ' have some fancy and imagination. These qualifications,
 ' joined to strict modesty and justice, will hardly fail of
 ' procuring, in this branch of business, a comfortable and
 ' genteel support; and I know none sitter for the daughters
 ' of numerous families, where the parents live handsomely,
 ' yet have no fortunes to leave their children: but the
 ' young women put to this employ should have their minds
 ' strongly tinged with a high idea of the dignity of
 ' chastity; for in this, as in almost all shop-keeping busi-
 ' nesses, they will be exposed to the attempts of designing
 ' men, many of whom glory in one of the most shameful
 ' acts of baseness, that of betraying to ruin heedless and
 ' unvary innocence. Women's best defence is private life;
 ' but where circumstances oblige them to come into the
 ' world young, the utmost care ought to be taken of their
 ' morals; and they should be taught to revere themselves,
 ' or, in other words, not to render themselves cheap, by
 ' little coquettish compliances. The girl that will patient-
 ' ly listen to, or join in the laugh with the young spark
 ' who makes loose allusions or impudent jests, is not far
 ' from selling a prey to the first artful seducer who shall
 ' take it in his head to seem enamoured with her beauty or
 ' wit.

' The Milliner deals in a great variety of articles principal-
 ' ly for ladies wear; such as all manner of head-dresses, ruffles,
 ' handkerchiefs, tuckers, tippets, gloves, necklaces, ear-rings,
 ' flowers, pompadours, agrès, cambrics, lawns, laces, ribbons,
 ' &c. But this trade is not wholly confined to women, since
 ' the beau and fine gentleman has his *soitaire* or stock, his
 ' watch or cane-string from the pretty milliner; perhaps
 ' for nothing but that he may have an opportunity to stare
 ' the modest girl out of countenance, or to tempt her, by
 ' soft insinuations, to add one to the number of those he has
 ' betrayed to infamy and ruin. It is these pests of society
 ' that oblige us to give the above cautions. A Milliner,
 ' in good business, will not take an apprentice with less than
 ' 20 or 50 l. but one, in a lesser way, will take with a girl
 ' 20 or 30 l. Their friends will find them in apparel during
 ' their apprenticeship, which is commonly only five years.

To

‘ To set up genteelly will take 4 or 500 l. but there are many who get a very good subsistence by being what are called Chamber-Milliners, and keep no shops. They require a large acquaintance among people in genteel life, who frequently find their own materials, and give them to the work-woman to make up: but the shop-milliner, who sells the goods of which their dresses are made, has greatly the advantage in point of profit. As journey-women, they may get from 15 to 30 l. a year and their board, according to their abilities and appearance.’

Our Author's admonitions to the apprentice promise to be of the utmost service; some things are mentioned which we do not remember to have seen in other writers, and which are of great moment, with respect to the happiness of those for whom they are intended.

The Earl of Essex, a Tragedy, as it is now acting at the Theatre-Royal in Drury-Lane. Written by Henry Brooke, Esq; Author of Gustavus Vasa. 8vo. 1 s. 6 d. Davies.

IN the 8th volume of our Review, page 225, we gave our Readers an account of a new Tragedy, on this subject, by Henry Jones, a bricklayer, of the kingdom of Ireland. Mr. Brooke's performance is also the produce of the same country, and had been frequently exhibited (on the Dublin stage) before Mr. Jones's play appeared; but it was not till the present winter that the former made its way to the British theatre; for which, it is said, the public is obliged to Mr. Sheridan, who himself plays the principal character in it,—and justly merits the applause he received, during the run of the piece.

Mr. Brooke, as well as Mr. Jones, has, in our opinion, adhered too closely to Banks's plan. The illustrious Cecil is still a sneaking villain; the great Raleigh, a malicious scoundrel; and the valiant Earl, as usual, receives from the angry Queen a box on the ear: which royal favour he seems as much inclined as ever to acknowledge, by running her most gracious Majesty through the Body. — But, though there is little variation in the incidents and conduct of the piece, yet, in the diction, the spirit and pathos, our present Author is greatly superior to his predecessors. Some little peculiarities, indeed, and slight defects of expression, we have remarked;

R U T L A N D.

These were an infant's * bones——But hush——Don't tell——
Don't tell the Queen——

An unborn infant's——may be if 'tis known
They'll say I murder'd it——Indeed I did not——
It was the axe——How strange for'er, 'tis true!
Help me to put them right, and then they'll fly——
For they are light, and not like mine, incumber'd
With umbels of marble, and a heart of lead.

Q U E E N.

Alas! her reason is disturb'd, her eyes
Are wild, and absent——Do you know me, Rutland?
Do you not know your Queen?

R U T L A N D.

O yes, the Queen!

They say you've *parted of life and death*——Poor Queen!

They flatter you——You can *take life away*,

But *can you give it back?* No, no, poor Queen——

Look at these eyes——They are a *widow's eye*——

Do you know that?——Perhaps indeed you'll say,

A widow's eyes should weep, and mine are dry;

That's not my fault, tears should come from the heart,

And mine is *dead*——I feel it cold within me,

Cold as a stone——But yet my brain's hot——

O eye upon this head! it is stark naught;

Beleech your Majesty to cut it off.

The bloody axe is ready——Say the word,

(For none can cut off heads without your leave)

And it is done——I humbly thank your Highness,

You look a kind consent. I'll but just in

And say a prayer or two.

From my youth upwards I still said my prayers

Before I slept, and this is my last sleep.

Indeed 'tis not through fear, nor to gain time——

Not *your own soldiers could meet death more bravely*

You shall be judge yourself.——We must make haste——

I pray be ready——If we lose no time,

I shall o'ertake and join him on the way. *Exit RUTLAND*

For the better comprehending the full force and extent of meaning in the passages which we have distinguished by *italic*, we may here again observe to the Reader, that as the conscious Queen, in spite of her personal affection for the Earl, was nevertheless consenting to his death, she is here, therefore, obliquely and most feelingly reproached for it, in almost every expression uttered by the unconscious Rutland, whose innocent chastisement of Elizabeth, in this severely tender manner, is a circumstance for which the art and delicacy of the Author cannot be too much admired.

* The lady is supposed to be pregnant at this unhappy crisis.

A Day: an Epistle to John Wilkes of Aylesbury Esq; 4to.
1 s. Millar.

A mistaken notion generally prevails, that every thing which falls from the pen of a man of genius must necessarily be a curiosity, and ought to be laid before the public. To some such error in judgment, we imagine, the world is indebted for the publication of these unfinished verses; which do not, by any means, appear to have been intended, by the Author, for the press; on the contrary, there is no doubt but that they are, (as the prefatory advertisement indeed confesses*) an unauthorised transcript of a private letter; in which the Writer had indulged a natural poetic humour, in an easy, loose, familiar vein, with little regard to the matter, and still less to the manner, in which he exposed his random thoughts, (probably the mere amusements of an idle hour) to the view of an intimate friend: and such a friend too, perhaps, as would scarce have held him excused, had he dressed himself out, as it were, to *see company*, when only a social *tête à tête* was intended with honest Jack Wilkes.

From the circumstances of the Writer's being with the army in Germany, whence he dates his letter; from his intimation that he is a physician; and from some peculiarities of style and sentiment, we are under no doubt but that the ingenious gentleman with whom Mr. Wilkes has the happiness of being thus intimately acquainted, is no other than the Author of the much admired Poem on HEALTH, and some other pieces, excellent in their kind.

It is entitled (by the *Editor*, we suppose) *a Day*; because there is something in it relative to morning, noon, and night; breakfast, dinner, and supper: notwithstanding which, it is but an awkward, obscure title; and he might, with almost equal propriety, have called it the *Bottle*, the *Glass*, or a *Pipe of Tobacco*.

* The Editor laments that it is not in his power to present the public with a more perfect copy of the following spirited epistle. He ventures to publish this exactly as it came to his hands, without the knowledge or consent of the Author, or of the Gentleman, to whom it is addressed. His sole motive is to communicate to others the pleasure he has received from a work of taste and genius. He thinks himself secure of the thanks of the public, and hopes this farther advantage will attend the present publication, that it will soon be followed by a correct and complete edition from the Author's own manuscript.

We

We cannot resist the temptation to enrich our page with the following extracts, wherein some very just observations, and advisory hints, which we would never send to the particular notice of our Readers in general, but especially our *Learned Readers*. By your leave, then, Dr. A. A. M. Editor, or Mr. Andrew Millar, — we must needs be allowed to borrow a few of your lines — we shall be heartily welcome, in return, to as many from us, if possibly any thing of ours should ever be deemed worth the reading.

Having let our with a brief mention of the present desolated situation of Germany, touched a little of the times and the weather, warmly inveighed against the cold wars, and rambled over some other topics, he takes occasion to introduce his dislike of *brothstutery*, and touching comparisons of the plague of morning visits; to avoid which he advises his correspondent to make his escape, and early

Rush out, enjoy the fields and evening breeze —

After taking a walk with his friend, dinner appears upon the table; which gives our medical bard an opportunity of throwing out a few wholesome precepts.

——— Amid the various feast,

That crown your pencil board, where every guest
Of grave, or gay, is happy, and at home,
And none e'er fight'd the tedious bell-a-room;
I warn you first to raise your chief regard
On one plain dish, and trade with the rest.

Beef, in a fever, if your stomach craves it,
Or chicken, or mawkish cod, be sure you have it. —

"Too strange how blindly we from Nature stray!
The only channel we that mis'ry lay!
To err is human, Error's prerogative,
Who's too much lent by Nature's love to live;
When such Nature he send down not pain,
And ere will be 'pothug, woe, &c. &c.
'Tis well he cannot with change be vain,
Nor earth to a pilled case, nor e'er to tame
Nagars's sleep when to cryal down lay,
Or discom sole the life of care.
But what he can he does — well can he turn
A charming spear into a childish whim,
Can every generous gift of Nature spoil
And raise the merits by his own good will
Waste of the land, where'er he's led to pasture,
Of perfect texture, and perfect taste,

He

He pampers, or to fulsome fat, or drains,
Refines, and bleaches, till no Taste remains.

Enough to fatten fools, or drive the dray,
But plagues and death to those of finer clay.
No corner else, 'tis not to be denied,
Of all our life so rankly is supplied
With gross productions, and adulterate fare,
As one renowned abode, whose name I spare.
They cram all poultry, that the hungry fox
Would loath to touch them; e'en their boasted oat
Sometimes is glutted so with unctuous spoil,
That what seems beef is rather rape-seed oil.
D'ye know what brawn is? — O th' unhappy beast!
He stands eternal, and is doom'd to feast,
Till——But the nauseous process I forbear——
Only, beware of brawn——beware, beware!
Yet brawn has taste—it has. their veal has none,
Save what the butcher's breath inspires alone,
Just Heaven one day may send them hail for wheat,
Who spoil all veal because it should be white.
'Tis hard to say of what compounded paste
Their bread is wrought, for it betrays no taste,
Whether 'tis flour and chalk, or chalk and flour
Shell'd and refin'd, till it has taste no more:
But if the lump be white, and white enough,
No matter how insipid, dry, or tough.
In salt itself the lapid flavour fails,
Burnt Alum for the love of white prevails:
While tasteless cole-seed we for mustard swallow,
'Tis void of acid indeed—but sh! 'tis yellow.
Parsnip, or parsley-root, the rogues will soon
Scrape for horse-raddish, and 'twill pass unknown,
For by the colour, not the taste, we prove all,
As hens will sit on chalk, if 'tis but oval.

In truth, according to the reports we have heard concerning the adulteration of the London bread, a most lamentable and vile abuse of one of the best gifts our happy climate affords, has but too long prevailed. Heaven gives us good corn, but our bakers, 'tis said, have sought out many inventions. Alum is no proper ingredient in the composition of this great support of life; and lime must be still worse. But why do the public suffer such usage? Is there any mal-administration or tyranny in the government, the evil is remedied by a revolution; are there any grievances in the church, they are removed by a reformation: we will not suffer the King to infringe our LIBERTIES, nor the priest to enslave our UNDERSTANDINGS, and yet, such is the inconsistency of poor

craving

ening mortals, we tamely permit a few ignorant mechanics to mingle poison with our daily food, and gradually to ruin and destroy our *HYALINE*, the greatest blessing of all: under the idle pretence of humouring a ridiculous prejudice, in favour of a fashionable, but artificial hue, in opposition to the sweet, wholesome, natural complexion of the corn!

And as to the common practice of the London butchers, hinted at by our Poet, (we mean that of *bleeding* their meat) it may not, indeed, prove so pernicious in its consequences, as the adulteration of our bread; but it is, nevertheless, a very gross offence to every one possessed of any degree of delicacy, or regard for cleanliness. And this too is all to please the eye of the ignorant and the thoughtless; who would do well to consider, that although they may have little objection to their meat's being inflated by the breath of a tober heady butcher, yet they stand but small chance of being very *wholesome* in that respect. The common people, apprentices, and journey-men especially, are more debauched than any other class whatever; (the soldiers excepted) and besides the common disorders to which all are liable, how many thousands of them are there, in this great metropolis, whose constitutions are ruined by that most filthy and abominable disease, the venereal, of which is enough to pollute our paper! and of which it is to be feared, few of the lower sort, after being once infected, are ever thoroughly cured. — And yet, a melancholy truth it is, with the tainted breath of such as these, the greatest part of our animal food contaminated! Ourselves to our boistered *Police*! Shame and a pestilence to all who connive at, or tolerate the beastly practice! — In a flourishing metropolis, we are told, no such abominations are committed, and that if ever any one is detected in the use of so odious an artifice, the offender is severely punished by the civil magistrate, whose province it is to take notice of nothing *unbecoming* be brought to market, nor any thing allowed that might prove offensive to the public, or dangerous to the health of individuals.

(C) *Latin, or critical and political Remarks on the Latin Inscriptions on laying the first Stone of the intended new Bridge over Fleet-Stream, &c.* By the Rev. Bulby Bach L. L. D. R. S. &c. &c. &c. 8vo 11. Stevens.

I was scarcely to be expected that such an opportunity of laughing at any pretensions the city of London, or any member

member of it, should form to taste, erudition, or any rich-ness of the mind, would be overlooked by all our literary Writ-ers who might suppose it as great and as portentous an inva-sion of their rights, as a poet's swelling into a banker, or an over-see-er of the Bank, might be deemed in the city. The wonder rather is, that we have but one performance on this occasion, the acknowledged production of the chimerical and everend drole BUSBY BIRCH, who, with half a dozen ver-ities entailed on his name, sets out on his ordinary career of flagellation with abundant glee and merriment; but with little reflection on the indifferent pastime it must afford to the au-dient.—However, as his resolution to carry away at any rate, has rendered him in some places either wilfully blind to his chastisements, or forgetful of certain former in-corrup-tions he may have received at school himself, we shall ven-ure at a little hypercriticism on this occasion, without antici-pating the terrible consequences too much.

To begin then as he does with the last of October, the *an-nus die Octobris*, which he stigmatizes as very bald, and re-quires to be removed from an Anglicism; adding, that undoubtedly *ultimus*, is the classic word.—By an Anglicism here no-doubtably means strictly a mercantile one, as it is usual in mat-ters of mere business to acknowledge the receipt of one us-ual preceding month, rather by terming it of the 15th ult- than of the 15th September, or any other month in which it was dated. As to *ultimus* being bald Latin, Virgil has certain-ly wrote, however erroneously, *ultima Cumari atas—pars ultima ita—quibus ultimus esset ille dies—vocat lux ultima vul-
to—ultimus le dies bello gentique fuisset*—which authority may perhaps in-duce a few to conclude, *ultimus* full as classical as *postremus*. His objection to *anno ab incarnatione*, for want of N. S. I. C. eing added to it, is one of his jokes, and not one of his best, as the scriptural incarnation, being but one, cannot be mistaken. His drollery of preferring the date of the bridge to be taken from the era of the founding or origin of the city, with a classical and lapidary A. U. C. which date he supposes discoverable in the very modern ruins of the city ates, is a fly jerk at the antiquarians, who may be supposed to assist, as the French call it, at this penance of the city atinist. His quarrel with *auspicatissimus* as an Anglicism, is still more drole than perhaps he intended it, being a Latin word compounded of two others originally such. But possibly it means, that *auspices* and *auspicious* have been so long and so commonly used in England, that the word we took it from as ceased to be Latin. This notion, we conceive, will ren-der *auspicatissimus* also a Gallicism, an Italianism, and even an His-

icism, as all these nations, and most others, have ly used it, and thought it Latin, alas ! As to its sense, being sometimes (though certainly very seldom) taken a bad sense, of which he gives us one antique instance *'lautus*, it may be sufficient to say, that its acceptation and sense is so very general, that it needs either a negative as *inauspiciatus*, *inauspiciatus* — *non auspiciatus contudit* — *Hoc* : or an epithet of a different sense, as *infausta*, to make it capable of signifying *unfortunate*, or *un- us* ; being scarce ever even a *vox media significationis*, may signify either good or bad, any more than *happi-* in our language. Now its certain signification being good, a learned divine, who chuses to construe it ife, on such a delicate application of it, should consider he may not approach towards a *premonire* here ; for he has not incurred a misprision. But *mum* ! which is offive, and perhaps good legal Latin in this place.

nam jamineante, which is so very indigestible in *Busby's* I crow, seems strictly analogous to *inire magistratum*, *Tully*, with many other such constructions of *inire* : added supposition, that *regnum* cannot signify the reign, as the kingdom, he must know to be contrary to *Ho-* *regna vias fortiter talis* — *sub bona regna Cynara* — *quic-* *upili regnum* — *regnum in vagas auri permittit* — in all and innumerable other instances, it signifies the reign. Hence our *Busby's* supposing, that, if *tertio* should be by time, posterity would suppose the bridge to have built when *GEORGE I.* first arrived in *England* from *r*, is a meer *longepetite*, as it has been called, and rdly rise into a witticism. We are told next, that *alica commodum*, &c. will signify, to the detriment of the *wealth*, &c. the Latin preposition *in* signifying gene- gainst, and not *for*. This jesuitical generally, good, should be *sanctimus* — *Cum illum in. generum cepimus*. *Multa contuli in Catonem* — *Nemo in patrem potest tanta* *conferre, quanta contulit pater in filium*. *Cic.* This frequently repeated, happening to signify *for*, or, to *entage of*, it lies upon our arch scholiast to prove them y of *Tully's* many mistakes in the *message* (a dreadful sm !) of this particle.

tum flagrante bello must not escape, as that would not ond with *Busby's* assumption in his long title page, roving almost every word of the inscription to be *cons.* — For which very reason perhaps, he says, this *refis* had better have been omitted ; i. e. because it is . Jan. 1761. G not

not very easy to prove it erroneous. But he concludes 'Posterity will suppose from it, that the bridge was built on account of the war, and merely for the conveyiency of the trained bands crossing the water.' The pleasant creature! and yet, if he really understands this passage thus himself, it was quite natural for him to conclude posterity would understand it so too. He does not quit it, however, without giving poor *Sam* a hearty kick at parting, for marking the existence of the war, and of the Lord-Mayor's laying the first stone of the bridge, at the same indivisible instant.

The *pens susceptus a S. P. Q. L.* is likely to prove a terrible load upon us. For notwithstanding *Busbeius Birchin*, or rather * *Betularius*, (as his latinized ear may prefer the latter) admits from his *Holhook*, his sham oracle, that *suscipere opus*, will signify, *to undertake a work*, which a bridge certainly is, and *opus* is very classically applicable to all great buildings: yet, he says, that *suscipere onus*, or *pontem*, must signify to take up the burthen, or the bridge, bodily. And indeed in this construction of *pontis suscepti*, we are forced to acknowledge, he has obliged us with a very grand, and yet a diverting image, as he affirms it can only hence be understood, that 'the Lord-Mayor, Aldermen, Common Council, and citizens, took up the bridge on their shoulders, and carried it clean off.' p. 15. The City Latinist has then, at the very worst, contrived to express a great deal in about one short Latin line, and something too very stupendous too, that it must sufficiently exercise our utmost penetration. As our Author understands the bridge is carried clean off, (in fact it is but too true we do not find it) and consequently its inscription with it; how shall it testify to posterity its own rape, or rather *direption*? [with Dr. *Busby*'s permission.] And how will this agree with our Author's remark, p. 12, 'that it was built for the accommodation of the city?' And yet the city, the body politic and corporate, have carried it clean off! This amazing felony comes still nearer home, than that of the miser's, who robbed his own horses. In plain incontrovertible English, the bridge was *undertaken*, but where shall we overtake it? Where have they carried off and concealed it, even from themselves? At *Knightbridge*, perhaps, where *Boys* concealed his army.

* *Busbeius e Betula* would sound rather less antique; besides, as it might be mistaken to signify a *man made of Birch*, or, in a more general sense, a *man of Wood*, it would be less adapted to our volatile Author, and contradict the Latin adage—*Ex quovis ligno nascitur Mercurius*.

However,

however, having got rid of this strange incumbrance, at last, we come to our Author's construction of *utque apud eos extet monumentum*, which he has discovered to be a live with, that the *monument* so called, by way of excellence, may last to posterity. There is so much drollery in it, that it may prove a standing joke for some time, though a less, it is to be hoped, than the stability of the column. As not a little of the humour of our Author's burlesque-construction, depends on his entirely neglecting the punctuation of the inscription, he feigns a difficulty to determine whether *voluntatis sue erga virum*, means the good-will of the bridge itself, or of Sir Thomas Chitty, or Mr. Mylne, who were named in the course of the former period. If this is a joke, it is a less entertaining one, than his joke about the rape of the bridge, and so frigid, as to excite rather a sneer than a laugh.

But we come now to the *felici quâdam contagione*, that certain 'of happy contagion, that seems to have stuck with a majority of English readers, and has been quite indigestible to the minor Latin ones. It is very true, as *Busbeius* says, *contagione* (when alone) is almost ever taken in a bad sense. He, nevertheless, uses it in a middle sense, — *ut natura concito valet, quam ego non tollo*, — for an effect, an affection, or possibly a sympathy, which may be either good or bad. Indeed, as our pretended Gerund-grinder, and Connoisseur, in his epigraphy (with Mr. B's leave) or the lapidary style, is no more of a perverse, than of a bad, scholar, he has treated *felix* in this case with more candour than any other word before, allowing, or rather seeming to allow, that *felix agis*, may be taken in a good sense. In fact, the expression seems to us somewhat poetical and imaginative; *Betularius* can do it, and has caught it perhaps. But supposing it never had been used in a good sense by the Latins, nor even in an incorrect one, *Horace* has a precept which, in poetry at least, only justifies, but even commends such a boldness.

*Dixeris egregie, notum si callida verbum
Reddiderit junctura novum.*

though he had said,—"You will acquit yourself with applause, if you can give a new signification, or farther extent to a familiar word, by a happy combination of it with another?" it may be effected in both languages, either by a coalition of two words into one; or by qualifying, or enlarging, the signification of one, as in this case, by the epithet joined with it. And with regard to any Reader of the translated in-

cription, if he is considerably read in the English *Bella Latina*, he cannot fail of having met with *contagion* thus qualified into a good sense. There is no doubt but the Writer and Translator of the inscription, who is a stranger to us, has found this sense of the word often implied, and sometimes plainly thus expressed, in both the languages: though if he had not, we could have discerned no fault in his present use of it. It was said of a very brave officer abroad, now dead, that he was mad. This was accompanied with an anecdote which affirmed, that a person of very great merit and importance had said, on the mention of this madness, he wished that officer had bit some of the rest. Now supposing this to have been done, and to have succeeded according to that gentleman's wishes, who would have hesitated to ascribe that success to a *noble contagion*? Something of this nature was afterwards gloriously realized, when WOLF communicated a greater dose of it into 5000 Britons, than *Marsala* and *Vandrenil* were able to stand against, with 15,000 French to back them. Persons of one sex often receive a delicate, charming, and even refining contagion, from those of the other, which has sometimes been instantaneously reciprocal. This elegant mode of it, indeed, happens oftentimes to persons of merit and sentiment: the grosser degrees are sufficiently vulgar and infectious.

Our Author's whimsical strictures on the remaining moiety of this inscription are in the same spirit with the former, with several jokes on the antiquarians, and inscription writers; to whose approbation he humorously proposes a brief inscription of his own for the bridge, consisting only of eight lines, all in capital Letters, the greater part of which stand, each, for a word; and put us in mind of those hawkers whose strange cries conceal what they want to sell us. There is a good deal of small laugh and waggery in his catalogue of English names, and his Latinification of them. But he is so often at the antiquarians, that if he should ever apply to associate seriously with them, he may chance to encounter a repulse, with a P. E. or *procul esto*, and so find himself condemned by them to a perpetual juvenility; which is all the harm we wish him for affording us and many others a little diversion.

A few very blameless motives have disposed us to all this prolixity on so short a pamphlet. We hear it has been considerably read, and imagined some smatterers in Latin, such not being scarce, might mistake our Author's mock criticisms for serious ones; and thence not only encrease their own ignorance,

but very unjustly ascribe such faults to the inscription cannot discover; it being, in our judgment, rather a performance than otherwise. As it is not a book, perhaps be censured in strictness, as going out of its way to commend it: but since the deviation was in proof the injured, and intended to set travellers right, let it wander after an *ignis fatuus*, our candid Readers only pardon it. We think at the same time this sparkling libel was let off more in merriment than rancour. The moment that promising pregnant title of *CITY* had started, it was impossible to stop there! The *By Birch* was instantly impressed with the sweet, contagious, consequences. We have caught its pleasure in the second instance, from him, and finding it not so agreeably titillating (don't you *Boss Birch*?) we are disposed to spread the merry contagion, as giving it aid to propagate fiddling.

MONTHLY CATALOGUE, For JANUARY, 1761.

*A Vindication of the Conduct of the present War, in a Letter to ******. 8vo. 6d. TONSON.

The Author of this Vindication writes like a Gentleman, and a candid Disputant: but he has invidiously contravened facts are totally indifferent, and even with respect to them, his arguments will appear inconclusive. The Considerer, for instance, has taken great pains to prove that France is more populous than England, a proposition which no man would venture to controvert from which, when admitted, no inference can be drawn in favour of the principles advanced in the Considerations. He mentions, however, our Vindicator takes equal pains to find he quotes the authority of Montesquieu, who asserts that France is not to be compared to ancient Gaul, for number of inhabitants. He likewise mentions the expulsion of the Protestants, being banished in Germany, and lastly their refinements of living the causes which have tended to depopulate the country.

But admitting that France is less populous now than at the time referred to, yet what does that prove with respect to comparative population between France and England at that period.—Or, allowing the Considerer to be right, and

that this however, we do not profess to have made a critical examination of the facts, nor to suppose it sufficient improvement, having only to observe as it is in view. But notwithstanding the far greater not too much exaggerated as he is, it is plain that operation will be so. And though it be the office of true criticism to detect faults as they are, yet to find the defect, or great, is to exaggerate them, and to render them more of wit, than a genuine article of the understanding, for it has been manifested in the following.

that

but the former is absolutely more popular than the latter, yet that conclusion can be fairly deduced from facts, whilst it is absurd that we oppose Englishmen alone against the forces of Prussia! In truth, the relative popularities between the two kingdoms seem to be a consideration quite foreign to the question, and call only for to direct the Reader's attention from the true state of the argument.

Upon the whole, this vindication is moderate, and not indignantly worded; but the Writer does not deliver any good accounts, as was of argument: Neither has he exercised the power he is master of, in attacking the main facts of the *Confidant's* reasonings. The *Confidant* has set forth in very lively colours, the miserable ignorance and selfishness both of man and society, which we are at a distance from our German competitors, which every one must perceive, disapprove, and lament. The question is, whether we must not shrink to these deplorable evils, as a bad greater! It is therefore incumbent on his antagonists, to show that we exerted and took every opportunity in the latter evil, and to show the probable consequences of abandoning our allies; which points have never yet been considered in a full and satisfactory manner.

Let. 2. *Considerations on the present German War. Part. II.*
8vo. 1s. 6d. Thrupp.

This is one of the most mean and audacious schemes for imposing on us understanding and picking the pockets of the public, that ever was attempted. A man who had any sense of honour would blush thus to prostitute another from sordid principles; and a Writer who had any regard to fame, would have been ashamed to have played the counterfeiter. In truth, there is no more resemblance between this than *Confidant* and the original he copies, than there is between a clown and Sir Clement. If we knew the name of this impostor, we should sink ourselves bound to expose it. In the mean time we are to observe, that he has only repeated the sarcasms and invectives of a real *Confidant*, with the addition of his own foul language. He is treated the King of Prussia worse than a man of any delicacy could use one of his Majesty's troopers: neither has he spared our so worthy Sovereign. Speaking of the pretences made use of to seduce the public that this is a religious war, he says—'And the K—, of E— in order to instil this ridiculous notion into his good subjects, or rather because he wanted money to protect his R—D—ns, and vigorously support his new Ally; and thinking in the surest way to carry this favourite point, by pretending that it was for the preservation of their religion and liberties, of which he has always known them remarkably jealous: therefore taking the advantage of this passion, he said in one of his late speeches to the——That one great object which he had at heart, was the preservation of the Protestant religion; and the liberties of Europe, and in that view to encourage and adhere to his Allies.'

When we see such flagrant instances of dishonesty, we cannot help foreboding future strictures of the press: and therefore every

every friend to freedom ought to resent such shameful abuses of liberty. We cannot express sufficient contempt and indignation against these shameful scribblers, who bring disgrace on the name of *Writer*, and endanger the freedom of society.

Art. 3. The plain Reasoner. Or further Considerations on the German War. 8vo. 1s. 6d. Cooper.

This is another counterfeit *Considerer*: but he appears to have much more decency and moderation than the impostor above noticed. This *plain reasoner* begins thus — "I am accused of 'having, in the *Considerations*, evaded the main point, &c." But the imposition is too gross to pass: for he neither possesses the talents, nor has he adopted the principles of the *Considerer*: and, in truth, if his *plain reasoning* aims at any thing, it is at a refutation of these principles. But, indeed, we could expect little from a *Writer*, who is capable of practising so low an artifice. No one who is capable of producing any thing worthy of public attention, would stoop to ensnare it by a base pretence to another's merit.

Art. 4. Union: Or, a Treatise of the Consanguinity and Affinity between Christ and his Church. By James Relly. 8vo. 2s. No Publisher's Name.

Mr Relly appears to be no great friend to what is called *practical Christianity*; and if we imagine that *good Works* are profitable to our salvation, and acceptable with God, "This (he says) would be to remunerate the Lord who bought us, to pretend that we have, 'whereof we may boast, even before God: and thus deluding a lie, but into too strong delusion.'" Nay, further, tho St. James says, chap. i. 18, *I will show you my faith by my works*, yet our present *Union* denies that any such thing can be shown thereby — "Take his own words — 'I, a friend to mankind, I should be glad to see those *good Works* abound.' — but, when they begin to speak of these things, and consider them as well pleasing, and acceptable with God, &c. when they go about to prove *the Faith thereby*, instantly reject those motions, as *proofs* and *marks* of their *Grace and Love* &c. I say, when they do this, with ardent zeal, tenfold more burning, *than* they can ever show for the works of their own hands, we will prove, all their *zealousness* to be filthy rags, ashes, and dung — And, if for this, I am deemed an enemy to *good Works*, so be it." Pref. p. xxviii.

In the body of the *Treatise* we meet with a great deal, indeed, about the doctrine of *Law* he says Cor. v. vs. 1 & 16, which he represents in such a manner, as seems to imply, that we are ever justified by Christ in the great work of our redemption. "Thus, at page 83, he says — 'He in us *and* we in him, &c. *justified* *alrighteousness*, fully kept the commandments of God, and entered the punishment due unto our sins, and now inherit the promise' — Yet, from what is advanced at page 133, one would think, that we were

not

not obliged to fulfil any righteousness at all: for there he says—'The Apostles preached Jesus, and his benefits, *promissuously to sinners*, and did not straiten his grace, by shewing that there were some who had no right to it, being *unqualified*; but every man, *who was a sinner*, yea whether he knew himself such or not, *was sufficiently qualified*, and had an *indisputable right*, to conclude the sinner's death and resurrection, *his justification unto life*.'

Tho' Mr. Rely is quite *above uncertainty*, he says, in respect of the *matter and scope* of this treatise, yet he freely owns his defects as a Writer,—which are, indeed, so many and so great, that he does not even 'pretend to the abilities of *fallible Authors*.'—However, *if*, notwithstanding this plain confession of his weakness, —'some busy Critic, whose genius leads him ever in search of *offal*,'—or, —'the *pedling Pedant* who feeds on garbage,'—should pretend to detect in his book, not only bad Grammar, (of which there is plenty) with inaccuracies in phrase, but even errors in judgment also; yet, he says, he has 'an *infallible remedy in silence*:' to which we shall leave him, with our advice, never to break that, and *Profricant's* head, at the same time again.

Art. 5. *The Contrast; or, the Sacred Historian. Containing the Lives of the most celebrated Personages recorded in the Old and New Testament. With Reflections moral, critical, and entertaining.* 12mo. 1s. 6d. Williams.

A pretty little book for young Readers, and well calculated for prepossessing them in favour of the sacred Writings. The present publication is only the first volume.

Art. 6. *An Exhortation with some Forms, in order to instruct the Ignorant, assylt the Will-disposed, and awaken the Careless and Unthinking, to the practice of the too much neglected Duty of Ejaculatory Prayer; that is, of darting up short Prayers with hearty Devotion, and warmth of Spirit, to God, upon all Occasions. To which are added, an Exposition of the Creed, and the Lord's Prayer: Reflections and Ejaculations proper for Sailors, and those who live near the Sea: A short Account of Confirmation, and the Lord's Supper, with Prayers upon those Occasions. And also Prayers for single Persons and Families, &c.* 24°. 1s. bound. Law.

This little Manual appears to be a well-meant compilation of some pious Clergyman, who has been at the pains of drawing it up in a plain, tho' not very striking, manner, for the use of his own Parishioners. As the design therefore is undoubtedly good, he has our wishes for its success; at the same time that we would beg leave to point out an error of some moment, (owing, perhaps, to his Printer) which occurs at page 179, where he *quotes* an expression from the *Te Deum*, in the same manner that many of his Parishioners, probably, pronounce it, viz. 'Lord God of *Sabbath*,'—instead of *Sabbath*,—which means something very different from *Sabbath*; as he himself, indeed, appears, from what follows, to apprehend.

T H E

MONTHLY REVIEW,

For F E B R U A R Y, 1761.

Continuation of the Modern Part of an Universal History, Vols. XIX. XX. and Part of XXI. [See Review for last Month, Page 33, seq.]

IN our travels through eighteen volumes of this work, we have met with more objects of disgust than delight; we have been obliged to traverse various scenes of carnage, to behold the depopulation and ruin of flourishing countries; to be present at sacrifices of heretombs of human victims, and to visit shambles in which human flesh was the most marketable commodity*: the least disagreeable prospects we have met with, were solitary and uncultivated regions; and the most pleasing paths we have trod, were such as led to the knowledge and improvement of Commerce.—However, the want of matter for entertainment, ought not to be imputed to the Historian; somebody (to the best of our remembrance Voltaire) has, not unpertinently, remarked, that History exhibits little else than a picture of the outrages and distresses of mankind.

Thus circumstanced, we have chose to make as short a display as possible of these uninviting scenes: but tho' very few opportunities have offered of contributing to the amusement or emolument of our Readers, yet, as Reviewers, we have

* See Vol. XVI. of this History *passim*, but particularly p. 350, and 448.

ndeavoured to omit nothing that appeared necessary to convey a just idea of the nature, execution, or contents of this history. We are now making our approach to Europe, where, it is hoped, more grateful materials will be found.

The nineteenth volume commences with a description of the little island of Maltha, and its dependencies: Geographers agree, that Maltha belongs to Africa; however, it is thought to have deserved such ample notice here, principally on account of its European inhabitants. As the Knights who now derive their name from hence, have been no less famous for their singular piety and zeal, than for their surprizing bravery and success; a few particulars relating to them may not be unacceptable.

At first they appear to have been only Almoners for such Europeans as the devotion of those times invited to pay their respects to the holy Sepulchre; and to have been principally employed in works of charity, from whence they were called imply, *Hospitallers*. About the year 1120 they became a military as well as a religious Order, under the title of Knights of the Hospital of St. John of Jerusalem. At this time Raymond Dunois, the first Grand Master, compiled for them a body of statutes, and prescribed the form and ceremonial of their inauguration.

“ The Candidate for the Order is to appear before the high altar, with a lighted wax-candle in his hand, in a long gown, ungirt, in token of his being free, and, kneeling down, begs to be admitted; upon which a gilt sword is put into his hands, with the words, *In the name of the Father, Son, &c.* in token that he is to defend the Church, subdue her enemies, and hazard his life for the Christian Faith.

“ A piddle is put about his loins, in token of his being from thenceforth bound to keep the vows of the order. He waves the gilt sword over his head, in defiance of the enemies of the Christian faith, sheaths it up, after having not passed it under his arm, to wipe it clean, in token that he will keep himself clean from all vice: upon which the person who admits him, puts his hand upon his shoulder, and tells him not to indulge, or be lulled asleep in vice, and exhorts him to be watchful against it, to be careful of his honour, and ready to perform all good works and good offices.

“ Thenceforth they put a gilt of gilt spurs on his ancles, in token that he shall be cautious of all laudable actions, and

* trample gold and all worldly wealth under his feet, and not
* suffer himself to be corrupted by them.

* He then takes up the lighted candle in his hand, and holds
* it all the time that mass is said or sung, and a sermon is
* preached suitable to the occasion, in which all works of
* piety, charity, and hospital ty, particularly the redemption
* of Christian slaves, are earnestly recommended to him, to-
* gether with the other duties of the Order; such as obed-
* ence to his superiors, diligence in the functions of his pro-
* fession, &c.

* Sermon being ended, he is asked whether he is loaded
* with any considerable debts, married, or under a promise
* of marriage, or any-way engaged to live under any other
* order or profession, or is sincerely desirous to be received
* into the Order of St. John, and when he hath answered
* satisfactorily to all these questions, he is immediately re-
* ceived, and admitted into the fraternity.

* He is then led to the high altar, holding the missal or
* mass-book in his right-hand, and there makes his solemn
* vows upon it; after which he becomes initiated to all the
* privileges granted to that Order by the See of Rome. He
* is then reminded, that he must repeat every day fifty Pater
* Nosters and Ave Mary's, the office of our Lady, that for
* the dead, together with another number of Pater Nosters
* for the souls of the deceased Knights; and is shewn the
* habit which the Knights are obliged to wear.

* Whilst they are dressing him in it, a certain suitable me-
* mento is given to him, such as, in putting on the sleeves,
* that he is now bound to obedience; the white cross on the
* left side is to remind him, that he ought to be ready, on all
* occasions, to shed his blood for Christ, who shed his own
* for him; and the eight points of the cross, of the eight
* beatitudes, that will be the reward of his obedience. The
* black cloak, which is sharp-pointed behind, and hath a
* kind of sharp cowl or cape, is to remind him of the ca-
* mel's hair coat which their Patron John the Baptist wore;
* and the strings by which it is tied about the neck, and fast-
* ened under the shoulders, of the passion of our blessed
* Lord, and the singular penance and mortifications with which
* he underwent it. — But this cloak is only worn on solemn
* days, or when sentence is pronounced upon a criminal of
* the Order, or at the interment of a brother.

* They likewise wear another cross upon their breasts, and
* hanging by a black and white silk string, that goes to at

preparing to repeat his blow, his horse affrighted at its hissing and stench, started so suddenly back, that he would have thrown him down, had he not as dexterously dismounted, when, drawing his sword, he gave the monster a desperate wound in the softest part of the belly, from whence quickly flowed a plentiful stream of blood. His faithful dogs no sooner saw it than they seized on the place; and held it so fast, that he could not shake them off; upon which he gave the Knight such a violent blow with his tail, as threw him flat on the ground, and laid his whole body upon him; so that he must have been inevitably stifled with his weight and stench, had not his two domestics come immediately to his assistance, and disengaged him from his load. They found him so spent and breathless, that they began to think him dead; but upon throwing some water in his face, he opened his eyes, and glad was he, when the first object that saluted him, was the monster dead before him, which had destroyed so many of his Order.

The news of this exploit was no sooner known than he saw himself furrounded with vast crowds of inhabitants, and met by a great number of Knights, who conducted him in a kind of triumph to the palace of the Grand Master; but great was his mortification here, when, instead of applause and commendations, he received a severe reprimand, and was sent to prison by him, without being permitted to speak for himself, or any one to intercede for him. A council was quickly called, in which that severe Governor highly aggravated his crime, and, with his usual austerity and sternness, insisted upon his being punished with the utmost severity for his breach of obedience and discipline, which he maintained was of more dangerous consequence than all the mischief which that, and many more such monsters, could do. At length, with much entreaty, he was prevailed upon to content himself with degrading him; and Gozen was accordingly stripped of his cross and habit; an indignity which he esteemed more rigorous than death. He continued sometime under this disgrace; after which Villeneuve [the Grand Master] who was of a generous temper, and an admirer of valour, having asserted his authority by that severe example, readily yielded to have him received again, and likewise bestowed many signal favours on him; whilst the people, less sparing of their praises than he, paid him the greatest honours everywhere: the head of the monster was fastened on one of the gates of the city, as a trophy of Gozen's victory, which was still to be seen there in Mr. Thevenot's time.

A strange

A strange tale this, and not less strangely told: nevertheless, fabulous as it appears, there are not wanting some historical circumstances that would seem to give it a degree of countenance. Upon the death of Villeneuve a chapter was held for the election of a successor to that high office. Upon this occasion our valourous Cavalier gave another instance of his extraordinary genius. "The chapter being much divided about the choice of a new Master—when it came to his [Goran's] turn to give his vote, he expressed himself in the following terms. "Upon my entering into this assembly, I took a solemn oath not to propose any Knight but such as I thought the most worthy of rising up that important post, and the most affectionate to the general good of the Order, and after having carefully considered the present state of Christendom, and the common wars which we are bound to carry on against the Infidels, the steadiness and vigour required to preserve the Order itself in our disputes, I do declare, that I don't find any person better qualified for the well governing our Order than myself."—He then began to enumerate his former exploits, particularly that of his destroying the dragon, but insisted more especially on his behaviour ever since the late Grand Master had made him his Lieutenant General; and concluded with addressing himself to the Electors in the following words: "You have already had a proof of my government, and cannot but know what you may expect from it—I am therefore persuaded that you cannot, without doing me an injustice, refuse me your votes."

He was accordingly chosen by a considerable majority, and did not in the least disappoint the expectation of his Electors. His behaviour proved him equal to, and worthy of, the trust reposed in him. He died in the seventh year of his government, was buried with remarkable pomp and solemnity, and his epitaph was only these two words—*Patroclor Dracenis*.

After their expulsion from Rhodes, the Knights were for some time at a loss for a new settlement, till the Emperor Charles V. in 1530, granted them the island of Malta. In their new possession, which they still retain, they continued to be equally enterprising, warlike, and equally formidable to, the Turkish and other Corsairs; and with the same bravery and success they have baffled all the attempts of the Ottomans to reduce them. Their exploits are brought down as low as 1725; in which year Pope Benedict XIII. was most graciously pleased to send the Grand Master, in testimony of his esteem for the Order, "the hammer and sickle which he had

'blessed on Christmas-day.' A circumstance we should hardly have taken notice of, but for the sake of putting our Authors in mind to correct, in a future edition, or to mention in their list of *Errata* (which, to do justice to their Readers, ought to be very extensive) a notorious mistake they have been guilty of in explaining the nature of these presents — 'The former,' say they, 'is a silver gilt sword; and the other, a purple cap or bonnet, of velvet embroidered with gold, and adorned with a dove, the emblem of the Holy Ghost, enriched with pearls, diamonds, and other precious stones.' The correction is not difficult, only instead of *former*, read *latter*.

We are now to pass into Europe, where our first station is in Spain. The history of this country may, not improperly, be divided into three epochs; the first commences with the origin of the power of the Visigoths in Spain, under King Euric, in the year 466 and, indeed, is in itself fruitful of great events, 'and capable of affording the Reader entertainment, at the same time that it is the fundamental history with respect to the inhabitants of this extensive kingdom.' nor is the manner in which our Authors have executed this part of their work unworthy the importance of the subject. The progress of the Gothic arms, whereby the Suevi* were deprived of sovereignty, and the Romans totally expelled, the firm establishment of their spacious dominions, and the wealth and power resulting from their conquests and possessions, are exhibited in a just and clear light; the conduct and character of their several Princes, and the disposition and manners of the people, under different circumstances, are judiciously scrutinized, and candidly represented, and the occasion, as well as the means, of the entire subversion of this potent monarchy by the Moors, in 711†, are fully described.

Tho', for very obvious reasons, we cannot propose entering into the particulars of their history, we shall not scruple

* When the Goths attempted to establish themselves in Spain, the eastern parts of that country were possessed by the Romans, and the western by the Suevi. — A particular section is appropriated to the history of the latter.

† Much more attention seems to have been paid to Chronology in this than in some other parts of this work: nevertheless, our Authors have been guilty of a manifest error, perhaps the mere effect of inadvertency, in making an period consist of near 150, whereas it evidently contains no more than 245 years.

some notice of the religious and civil polity of the Goths, by which they were enabled so largely to extend their dominions, and to render themselves not only respectable but even formidable to all the nations of Europe.

When the Visigoths became masters of Spain, they were Arian and rigid Arians, and continued so for the space of a hundred and twenty-three years. About the year 447 they conformed to the Catholic Faith, which was received and confirmed in the third general Council at Toledo: the Catholic we would not have understood in the sense of the Council of Rome, with whose particular doctrines and discipline the Visigoths disclaimed all connection, but the Faith acknowledged and received, was that of the old Spanish Church, which, under various difficulties and hardships, constantly subsisted, among the natives in general, and in a great measure, pure and uncorrupt, very little mixed with those innovations that had crept into other Churches, and as near the primitive integrity as any thing of the kind being: according to the very probable opinion of our authors, it much resembled that of our British Church, before the coming of the Monk Augustine from

to their civil government, the Monarchy was elective, and powers limited. In process of time the prerogative of the Crown seems to have been confined to a kind of Senate or Council, of the Nobility and Prelates attending on the person of the King; and thence styled Palatines, who, it seems, he chosen, but could not be legally removed without that authority by the Prince upon the throne. By the assent also the King might associate another person with him in the government, who thenceforward was considered as the apparent successor; tho', on the demise of a King Prince, his title was again recognized, and sometimes even after the solemnity of his coronation, confirmed in a general council, which was in fact an assembly of the Palatines, where the Palatines sat together with the Prelates, whose assent was necessary to the decrees or canons that were made in them.

Withstanding the sovereignty was elective, the royal power was considerable. They were vested with an absolute power over the army, they convoked at pleasure the Estates of the States, they proposed the matters which were to be deliberated upon, and their subscribing the decrees necessary to give them a legal sanction. They coined money and settled its value. All places of profit or trust

were

were at their disposal, and they exercised ecclesiastical supremacy not only over the Clergy separately, but also collectively in their general or provincial councils. They also assumed a power of making laws, which sometimes were revised, confirmed, and published in the assemblies of the states.

Particular Officers were appointed in every district of the kingdom, for the administration of justice; and even was the reverence paid in general to the laws, that even one of their Kings desired that Judges might be appointed to decide some differences between him and his subjects: and where Princes exceeded their authority, or where, in compliance with their commands, any illegal acts were done, they were censured and declared void in the next council, and the best remedies applied that the wisdom of the nation could devise. By this a noble and penerous spirit of freedom was set up, which, without intrenching on the power of the King, a circumstance equally honourable and useful, secured the people from feeling any bad effects from it. so that as the dignity of the Monarch procured duty and submission from his subjects, his sense of the importance of preserving these affections, obliged him to a reciprocal reverence for the Nobility and the whole nation.

Under so well-contrived a form of government, administered with benevolence, and obeyed with pleasure, it is not to be wondered at, that these people should grow powerful and opulent: but how they came to fall so sudden and so easily a prey to the Saracens, is a matter worth enquiry, tho we shall therefore give in the words of our Authors, as a useful memento to future times, and future nations.

By their conquest of the Suez and expulsion of the Greeks, and from the confusion into which the French monarch fell under their last Kings of the first race, the Goths had no enemies left to struggle with; and this long peace producing vast riches, to which may be added the accumulation of the preceding Kings, to correct the good-will of their subjects, by allowing what might be most acceptable, albeit lately turned their heads, and made them believe that they were as much superior in power to other nations, as they evidently were in wealth and luxury. We may also remark, (the rather because it has hitherto escaped observation) that notwithstanding they had no degree of property were valued upon by slaves, than which nothing contributes so much to enervate the strength of a country, so by a servile submission they [the slaves] lost all sense of honour,

and consequently all spirit and courage, at the time they render those they serve excessively indolent, spare them with an insupportable lenity, treat them utterly unfit for discipline: so that however tumults or seditions in time of peace, they can never be fit to undergo the hardships and fatigues of war.

Second Epoch begins with the revival of the Christian power in 718, and comprehends a term of upwards of 30 years, i. e. to the union of the kingdoms of Isidore Ferdinand and Isabella.—Such of the old inhabitants of Spain as had spirit and constancy enough to prefer their religion, to slavery and apostasy, retired to inaccessible parts of the country, and soon concerted among themselves, the banner of Pelayo, for Pelayo grandson of one of their former Kings, whom, according to their ancient constitution, they elected their Chief; distinguished courage, joined equal prudence, and enlightened counsels, that the Moors were not to be feared. He laid the foundation of several new kingdoms, for intended to accompany this Hero step by step, but one instance of his policy deserves notice, he built some towns, and repaired others; tho' he had rebuilt churches, yet he walled none of his dominions, he erected a castle in all his dominions; for he, tho' his people were brave, their country was safe, and he was unwilling to pave the way for their ruin, by providing for their security.

Kingdoms founded by him, or possessed by his descendants were Leon, Castile, Arragon, Portugal, and Navarre. Each of these we have a distinct but clear view, the order in which they rose. To use nearly the words of our Historians, the Reader is here presented with a clear and distinct account of the changes that occurred in the revival of the Gothic power, the revolutions in parish administration, the principalities established by them, the kingdoms that grew out of the latter, their internal contentions, which, with various turns of fortune, sometimes flattered one nation, and sometimes the other, by the joint efforts of force and policy, and by the overruling disposition of Providence, the Moors recovered their ancient dominions, and after a

long time has been constant in our West India islands, most of the colonies in a great measure raised among some of the original natives.

long

' King's army of war, many good soldiers, and a vast number
' of private men, a large army the Moors utterly
' defeated them.'

These important events are not only very interesting, but
historical, and very instructive with respect to, that to attempt
a conquest of them, with a view of a strong, extensive, and
secure the largest African empire, and at the same
time to establish a kingdom, that it would be labour to
to conquer is not only a waste of time, but also a waste of money.
We shall therefore confine
ourselves to a brief review of their general situation.

With respect to religion, tho' these unfortunate Refugees
were not yet in a full communion with the Court of
Rome than their ancestors had, yet they steadily adhered
for long centuries, to the ancient doctrine and discipline of
the Gothic church, inasmuch, that when a King or Lord
embracing his ecclesiastical supremacy, and depriving an Arch-
bishop of his jurisdiction, for his immoral life, about the year
1035. Several fruitless attempts were made to introduce the
Roman Office into Spain, in some of the smaller principalities
they, indeed, succeeded, but in the great kingdoms of
Leon and Castile, they were firmly opposed. The Gothic
Office was, in a Council held at Mantua, in the time of
Pope Alexander the second, unanimously declared to be pure
and orthodox, nor was it till after the accession of Gregory VII.
to the Pontificate, which happened in 1073, that the least
inclination was shown to receive the Office of the
church of Rome. Our Authors have observed, that 'the
' divisions among Christian Princes, was the true source of
' the Papal power in Spain,' and that the consequence of
their respect to those who styled themselves successors of St.
Peter, was even to the Princes who were in communion with
Rome, not only derogatory, but also dangerous to the royal
authority. These observations are verified in the conduct
of Gregory to the Spanish Monarchs; for no sooner had they
shown an inclination, or rather no aversion, to join in eccle-
siastical wars, than his Holiness claimed an absolute and su-
preme dominion over all the kingdoms in Spain; a claim
grounded upon the most ridiculous and absurd pretexts, that
perhaps, were ever offered. However, these Princes unanim-
ously resolved to assert their own sovereign independence,
tho' they submitted to receive the Romish Liturgy; and even
the latter consideration was attended with great murmur and
heart-burnings, as well among the Priests as the people.

We have dwelt the longer upon this subject, in order to
show with what difficulty, and how late it was, before

Authority was acknowledged even by those who have been the most submissive slaves to it. Were we to trace the instances of the abuse of that power, which only the History of Spain affords, it would more than fill a Review; therefore we must conclude this head.

The memory of the great services done them by Pelayo, the son was permitted to become in a great measure hereditary in family; nevertheless, it was necessary for the confirmation of the regal authority, that the title of the respective ages should be recognized by the States, who made no plea of remonstrating against every act of oppression, and without whose consent no imposts could be levied upon the people.

It was intended to have pursued the History of Spain as far as Historians have carried it; but this article having already run to an unexpected length, we must defer the remainder to our next.

[To be continued.]

Life and Opinions of Tristram Shandy, Gentleman. small 8vo. 3d and 4th Vols. 5s. Doddsley.

In our Review* of the first two volumes of this whimsical and extravagant work, we ventured to recommend Mr. Tristram Shandy as a Writer infinitely more ingenious and returning than any other of the present race of Novelists: indeed, amidst all the things of that kind, which we are doomed to peruse, we were glad to find one which merited distinction. His characters, as we took notice, were striking and singular, his observations shrewd and pertinent; and, with a few exceptions, his humour easy and genuine. As the work had confessedly, merit upon the whole, we forbore strictures on the indelicacies with which it was interlarded, and which we attributed to the warm imagination of a young Genius in Romance.

Little did we imagine, that the diminutive volumes then before us, would swell into such importance with the public. We less could we suppose, that a work of so light a nature, should be the production of a Dignitary of the Church of

* See the Appendix to vol. XXI. page 561.

England,

He cannot do, farther than the Judgment shall approve the time, place, and person. An *Antiquist*, or a *Physician*, may speak or write his judgment of unclean things; and it is not to please, but to profit, but let *anybody* write his extravagant and pleasant Fancies of the same, as if a man, from being tumbled into the dirt, should be and present himself before good company. And it is the want of *Discretion* that makes the difference. Again, justified remembrance of rural, and familiar company, a man may play with the sounds and equivocal significations of words, and that many times with encounters of extraordinary fancy; but in a *sermon*, or in *public*, or before persons unknown, or whom we ought to reverence, there is no jingling of words, which will not be accounted for; and the difference is only in the want of *Discretion*. That where Wit is wanting, it is not fancy that is wanting, but Discretion. Judgment, therefore, without wit, is Wit: but Fancy without Judgment, is not."

I shall make no apology for the length of this quotation, because, tho' written in the last century, it is as applicable to *Tristram* and his works, as if it had been penned yesterday, purposely to rebuke this Author. The illustrations are as apposite, and as evident as the Stranger's great nose alluring. For instance,—Hast not thou, O *Tristram*! seen things holy, profane, clean, obscene, grave, and without regard to time, place, thy own person, or the eyes of thy Readers? Hast thou not written thy extravagant and pleasant Fancies about unclean things, about *Fort-tell Tales*, and *Squirts*, which became none but an *Anatomy*, a *Physician*, or the obitetrical Doctor Shop? Hast thou not tumbled into the dirt, and after being worse belated and buried than the afore-said Quack Doctor, hast thou not truly presented thyself before good, nay before the best company? Hast thou not played with sounds, and equivocations of words, as, and with *Stars* and *Dusts*, before those whom thou oughtest to reverence—for whom hast thou reverence more than the *Poets*? Will not things be accounted unto thee as *Facts*? Do they not manifestly prove, what the Philosopher has most justly noted, that *Fancy without Judgment, is not Itself*.

Your Indiscretion, good Mr. *Tristram*, is not all we complain of in the volumes now before us. We must tax you with what you will stand above the most terrible of all accusations—nothing less than *Dullness*. Yes, indeed, *Tristram*, you are dull, very dull. Your valued Fancy

seems

seems to have been exhausted by two pigmy octavos, which scarce contained the substance of a twelve-penny pamphlet; and we now find nothing new to entertain us.

Your characters are no longer striking and singular. We are sick of your uncle Toby's wound in his groin; we have had enough of his ravelines and breastworks: in short, we are quite tired with his *bobby boyes*; and we can no longer bear with Corporal Trim's insipidity: and as to your wife's father, his passion for Trincignottus, and all his whimsical notions, are worn threadbare. The novelty and extravagance of your manner, pleased at first; but *Uncle Shandy*, would have taught you, that a continued affectation of extravagance, soon becomes insipid. What we proposed in our Review of the first two volumes, will be soon accomplished to your cost and confusion. We there told you that—"If you did not pay a little more regard to good sense than you do, your Readers, impatient of being kept in suspense, would soon desert you." In short, *Polly Hawkins*, or any of Mr. Noddy's fair Customers, would have told you, that novelty is the very soul of Romance; and when you are continually chiming on one set of ideas, let them be ever so extravagant and ludicrous, they soon become stupid and uninteresting.

But you will tell us, that you have introduced a new character. Who is he? What! the Stranger from the Province, with his great nose, and his fringed _____? No, absolutely we will not stain our paper with so gross an epithet.—It would become us to transcribe what you, Mr. Shandy, do not blush to write at full length. But after all, what does this Stranger do or say? Why he brandishes his naked scimeter, swears no body shall touch his nose, fight for his Julia, and then leaves us in the lurch.

There may be some ingenious or deep allusion in this ridiculous Rhodomontade; but we confess, that we have not capacity enough to rathom it. Whether it is religious, political, or literary, is difficult to determine, and, in truth, not worth knowing. Much may be said on all sides, but on which side never the solution lies, we will venture to observe, it is so twisted, that it loses its rest before it comes home.

We hope that Mr. Shandy will not be offended at our freedom, but, in truth, we set down naught in malice. No, verily, we wish, and that without any degree of malice, that we could rumple the *hang of his jerkin*, and

it expedient we know of, to make the owner ashamed
of it. for though he assures us, that it is not yet
yet all the world may see that it is in a filthy pickle.

former animadversions on the Reverend *Trick*, were
as a warning to Mr. *Shandy*, to hide his dirty lining :
though our counsel was lost on a giddy mortal, who has
of decency, yet we cannot but admire the good hu-
lth which he received it. It will be necessary to
in his own words, that our Readers may understand
in gibberish.

an's body,' says *Tristram*, 'and his mind, with the
reverence to both I speak it, are exactly like a jerkin,
jerkin's lining;—rumple the one—you rumple the
There is one certain exception however in this
and that is, when you are so fortunate a fellow, as to
and your jerkin made of a gumtaffeta, and the body-
ho it, of a farcenet or thin perliam.

so, Cleanthes, Diogenes Babylonius, Dyonisius He-
tes, Antipater, Panætiæ and Possidonius amongst the
;—Cato and Varro and Seneca amongst the Ro-
Pamæniæ and Clemens Alexandrinus and Mon-
amongst the Christians; and a score and a half of
honest, unthinking, Shandean people as ever lived,
names I can't recollect,—all pretended that their
were made after this fashion,—you might have rum-
and crumpled, and doubled and creased, and fretted
inged the outsides of them all to pieces;—in short,
ight have played the very devil with them, and at the
time, not one of the insides of 'em would have been
ston the worse, for all you had done to them.

believe in my conscience that mine is made up some-
after this sort:—for never poor jerkin has been tick-
at such a rate as it has been these last nine months
er,—and yet I declare the lining to it,—as far as I
udge of the matter, it is not a three-penny piece the
—pell mell, helter skelter, ding dong, cut and
back stroke and fore stroke, sideways and long way,
they been trimming it for me:—had there been the
paramours in my lining,—by heaven! it had all of
ago been frayed and fretted to a thread.

You Messrs. the Monthly Reviewers!—how could
and slash my jerkin as you did?—how did you
but you would cut my lining too?

Feb. 1761.

I

'Heart,

‘ Heartily and from my soul, to the protection of that Being who will injure none of us, do I recommend you and your affairs,—to God bless you ; only next month, if any one of you should gnash his teeth, and storm and rage at me, as some of you did last May, (in which I remember the weather was very hot)—don’t be exasperated if I pass it by again with good temper,—being determined as long as I live or write, (which, in my case, means the same thing) never to give the honest Gentleman a worse word, or a worse wish, than my uncle Toby gave the fly which buzz’d about his nose all *dinner time*,—“ Go,—go poor devil,” quoth he, “—get thee gone,—why should I hurt thee ? This world is surely wide enough to hold both thee and me.”

Very right, Mr. Shandy ! the world to be sure is wide enough to hold us all. Yet was it ten times as wide as it is, we should never walk without interruption, when we deviate from the paths of Discretion. When once we leave that track, we shall infallibly meet with some indignant spirit, who will think it meritorious to jostle us.

But after all, if this gumtaffeta jerkin has been a kind of heir-loom in the Shandean family, yet only imagine to yourself, what an antic figure it must cut upon a prunella gown and calstock ! As well might a grave Judge wear a Jockey’s cap on his full-bottomed periwig, or a right reverend Bishop clap a grenadier’s cap over his mitre. Do, for shame, Mr. Shandy, hide your jerkin, or, at least, send the lining to the Scowerer’s. Believe us, when it is once thoroughly cleaned, you will find it as apt to fray and fret as other people’s, but at present it is covered with such a thick scale of nastiness, that there is no coming at a single thread of it.

We know that you hate gravity, but you must pardon us one dull reflection. If, to drop your whimsical metaphor, your mind is really as callous as you describe it, you should have kept the secret to yourself. For we will not scruple to affirm, that where sensibility is wanting, every virtue is deficient.

Having offered these general reflections, we will endeavour to give the Reader as good an idea of the contents of these volumes as so rambling a performance will admit of. At the opening of the third volume, we find the elder Shandy, uncle Toby, and Dr. Slop, where they were left in the second. Uncle Toby mounts his old hobby-horse. ‘ I wish,’ quoth he, ‘ you had seen what prodigious armies we had in Flanders.’ At this the elder Shandy reddens ; and after a
‘ great

great deal of affected and abstrused digression, a noise is heard above stairs, which gives information, that Mrs. Shandy, who is supposed to have a very bad time, has immediate occasion for Dr. Slop's assistance. The Doctor, therefore, with great precipitation, prepares to open the green-bays bag which contained his instruments, and which Obadiah, who brought it, had tied to fast, and in such intricate knots, that the Doctor could not loosen them. All this while the poor Lady above stairs continued groaning, which made Dr. Slop curse Obadiah, and with all the devils in hell had him for a black-head. This draws a reproof from the elder Shandy, who recommends a particular sort of twearing, exemplified in an Excommunication of the Church of Rome*, which he made Dr. Slop read aloud. As this curse is one of the greatest curiosities in the book, our Readers will not be displeased with an extract of this extraordinary Anathema, which so fully displays the charitable spirit of the popish Communion.

"By the authority of God Almighty, the Father, Son, and Holy Ghost, as of the holy Caius, and of the undivided Virgin Mary, Mother and Patrons of our Saviour, and of all the celestial Virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubims and Seraphims, and of all the holy Patriarchs, Prophets, and of all the Apostles and Evangelists, and of the holy Innocents, who in the sight of the holy Lamb, are found worthy to sing the new song of the holy Martyrs and holy Confessors, and of the holy Virgins, and of all the Saints together, with the holy and elect of God — May he," (Obadiah) "be damn'd," (re-tying these knots.) — "We excommunicate, and anathematize him, and from the thresholds of the holy Church of God Almighty we requiesce him, that he may be tormented, spotted and delivered over with Dathan and Abiram, and with those who say unto the Lord God, Depart from us, we desire none of thy ways. And as fire is quenched with water, so let the light of him be put out for evermore, unless it shall repent him" * (Obadiah, of the knots which he has tied) "and make satisfaction" (for them.) Amen.

"May the Father who created man, curse him — May the Holy Ghost who was given to us in baptism, curse

* We must observe, however, that this is believed to be genuine, and not the work of the author, as it is signed, *W. S.* We have found it in a new paper of a magazine some years ago; but Mr. Shandy has used it, he has perverted it from an anathema, one of the original, to a prayer, the reverse back of the canon of the Mass, or, by permission of the Dean and Chapter.

* my father) "in his temples, in his forehead, in his ears,
" in his eye brows, in his cheeks, in his jaw bones, in his
" nostrils, in his fore-teeth and grinders, in his lips, in his
" throat, in his shoulders, in his wrists, in his arms, in his
" hands, in his fingers.

" May he be damned in his mouth, in his breast, in his
" heart and pueritance, down to the very stomach.

" May he be cursed in his reins, and in his groin," * God
" in heaven forbid, quoth my uncle Toby) "in his thighs,
" in his genitals," * (my father shook his head) "and in
" his hips, and in his knees, his legs, and feet, and toe-
" nails.

" May he be cursed in all the joints and articulations of
" his members, from the top of his head to the sole of his
" foot; may there be no soundness in him.

" May the Son of the living God, with all the glory of
" his Majesty, curse him: and may Heaven, with all the
" Powers which move therein, sue up against him, curse
" and damn him (Obadiah) unless he repent and make sa-
" tisfaction. Amen. So be it,—so be it. Amen."

In this volume, however, our Hero is brought into the world, but we are told, that the Doctor, with his vile instruments, crushed poor Tristram's nose as flat as a pancake. This disaster makes room for a great deal of humour on the subject of noses. The elder Shandy, among other particulars, had a great aversion to short noses, and would often declare, that he did not see how the greatest family in England could stand it out against an uninterrupted succession of six or seven short noses.

This topic, as might be supposed, affords the wanton Tristram an opportunity of indulging his prurient humour, in a variety of indelicate and sensual allusions. But had he been master of true wit, he might have been entertaining without having recourse to obscenity. Wit thus prostituted, may be compared to the spices which embalm a putrid carcase.

It must be confessed, however, that the singular notion which his father obstinately maintained with respect to noses, makes way for a digression not unentertaining. * My father," says he, "picked up an opinion, Sir, as a man in a state of
" nature picks up an apple. It becomes his own,—and if he
" is a man of spirit, he would lose his life rather than give
" it up.

‘ I am aware, that Didius the great Civilian, will contest this point; and cry out against me, Whence comes this man’s right to this apple? *ex confesso*, he will say,—things were in a state of nature. The apple, as much Frank’s apple as John’s. Pray, Mr. Shandy, what patent has he to shew for it? and how did it begin to be his? was it when he set his heart upon it? or when he gathered it? or when he chewed it? or when he roasted it? or when he peeled? or when he brought it home? or when he digested? or when he ————? For ’tis plain, Sir, if the first picking up of the apple made it not his,—that no subsequent act could.

‘ Brother Didius, Tribonius will answer, (now Tribonius the Civilian and church Lawyer’s beard being three inches and a half and three eighths longer than Didius his beard,—I’m glad he takes up the cudgels for me, so I give myself no further trouble about the answer.) Brother Didius, Tribonius will say, it is a decreed case, as you may find it in the fragments of Gregorius and Hermogenes’s Codes, and in all the Codes from Justinian’s down to the Codes of Louis and Des Eaux,—That the sweat of a man’s brow, and the exudations of a man’s brains, are as much a man’s own property as the breeches upon his backside; which said exudations, &c. being dropped upon the said apple by the labour of finding it, and picking it up; and being moreover indissolubly wasted, and as indissolubly annexed by the picker up, to the thing picked up, carried home, to feed, peeled, eaten, digested, and so on,—’tis evident that the gatherer of the apple, in so doing, has mixed up something which was his own, with the apple which was not his own, by which means he has acquired a property;—or, in other words, the apple is John’s apple.’

This ridicule is, indeed, somewhat sarcastical. But Mr. Shandy appears to have but a superficial knowledge of this dispute among the Civilians. Had he read deeper, which would be too much trouble for a man of his volatile talents, he would have found a solution of this difficulty, which would have opened a spacious field for ridicule. Some among the Civilians maintain, that in those things which consume by use, such as an apple, &c. man may claim a property, in a state of nature; but that such as do not consume by use, should be enjoyed in common, though they are the invention of a man’s own brain, and made by the sweat of his own brow. Which seems to militate against Doctor Tribonius’s proposition.

The

The remainder of this volume, and above a third part of the fourth, is taken up with a tedious dissertation on notes, in which there is not a glimmering of true wit or humour. The tale of Slawkenbergius is interspersed with non-dry and double entendre: and in the *Interruption of Dierck and Julia*, he gives a palpable description of two Lovers in the paroxysm of ———. In short, all Mr. Shandy's ideas center *verba volant*.

In this volume we are informed, that the infant Shandy lay in a fit, and they being in haste to christen him, the Midwife came running to the father, who was in bed, for a name of baptism. He being willing to repair the misfortune of his son's flat nose, would have him called by the great and lucky name of Trismegistus. "I'll get up, said the father. There is not time, cried Susannah, the child's a-blaze in my shoe." "Trismegistus, said my father. But pray—there isn't a leaky vessel, Susannah, added my father; can't it then carry Trismegistus in thy head the length of the gallery without leaking. Can it? cried Susannah, shutting the door in a huff. If she can, I'll be shot, said my father, douncing out of bed in the dark, and groping for his breeches.

"Susannah ran with all speed along the gallery. My father made all possible speed to find his breeches. Susannah got the start, and kept it.—'Tis Tris—something, cried Susannah. There is no Christian name in the world, said the Curate, beginning with Tris, but Tristram. Then 'tis Trydam-gylan, quoth Susannah.

"There is no gift to it, Noodle—'tis my own name, replied the Curate, dipping his hand as he spoke into the basin. 'Tristram!' said he, &c. &c. &c. &c. to Tristram I was called, and Tristram shall I be to the day of my death.

"My father followed Susannah with his nightgown across his room, with nothing more than his breeches on, and through haste with but a single button, and that same button thrust only half into the button-hole, the same button slipping out of the button-hole, a great deal of pleantry, which we are dull or tasteless, not to relish.

When the father was made acquainted with the great mistake of the Christian name, he gave way to the most useful lamentation which is followed by a vigorous, particular how it came in, containing the following observations,

“As Francis the first of France was one winterly night warming himself over the embers of a wood fire, and talking with his first minister of sundry things for the good of the state—it would not be amiss, said the king, stirring up the embers with his cane, if this good understanding betwixt ourselves and Switzerland was a little strengthened—There is no end, Sire, replied the minister, in giving money to these people—they would swallow up the treasury of France—Hoo! poo! answered the king—there are more ways Monsi. le Premier, of bribing states, besides that of giving money—I’ll pay Switzerland the honour of standing godfather for my next child—Your majesty, said the minister, in so doing, would have all the grammarians in Europe upon your back;—Switzerland, as a republick, being a female, can in no construction be godfather—She may be godmother, replied Francis, hastily—so announces my intentions by a courier to morrow morning.

“I am astonished, said Francis the First, (that day fortnight) speaking to his minister as he entered the closet, that we have had no answer from Switzerland—Sire, I wait upon you this moment, said Monsi. le Premier, to lay before you my dispatches upon that business.—They take it kindly? said the king—They do, Sire, replies the minister, and have the highest sense of the honour your majesty has done them—but the republick, as godmother, claims her right in this case, of naming the child.

“In all reason, quoth the king—the will christen him Francis, or Henry, or Lewis, or some name that she knows will be agreeable to us. Your Majesty is deceived, replied the minister—I have this hour received a dispatch from our resident, with the determination of the republic on that point also—And what name has the republic fixed upon for the Dauphin?—Shedrach, Mesech, and Abed-nego, replied the minister—By saint Peter’s girdle, I will have nothing to do with the Swiss, cried Francis the First, pulling up his breeches and walking hastily across the floor.

“Your Majesty, replied the minister calmly, cannot bring yourself off.

“We’ll pay them in money—said the king.

“Sire, there are not sixty thousand crowns in the treasury, answered the minister—I’ll pawn the best jewel in my crown, quoth Francis the First.

• Vide Menagiana, vol. 1.

• Your

* Your honour stands pawn'd already in this matter, answered Monsieur le Premier.

* Then, Mons. le Premier, said the king, by—we'll go to war with 'em.*

In order to repair the misfortune of the baptism, Yorick was sent for to try if the thing could be undone, and he with Didius and others are assembled. After a great deal of rambling, we are presented with a droll conversation on this subject. Didius observes that if such a baptism had happened before the Reformation, when baptism was administered in Latin, the baptism might have been pronounced null on the authority of sundry cases, and he quotes an instance in the decree of the decretals of Pope Leo the Third—'But my brother's child, cried uncle Toby, has nothing to do with the Pope—'tis the plain child of a Protestant Gentleman, christened Tristram against the wills and wishes both of its father and mother and all who are a-kin to it.'

* If the wills and wishes, said Kysarcus, interrupting my uncle Toby, of those only who stand related to Mr. Shandy's child, were to have weight in this matter, Mrs. Shandy, of all people, has the least to do in it. My uncle Toby lay'd down his pipe, and my father drew his chair still closer to the table to hear the conclusion of so strange an introduction.

* It has not only been a question, captain Shandy, amongst the * best lawyers and civilians in this land, continued Kysarcus, "*Whether the mother be of kin to her child,*"—but after much dispassionate enquiry and jactitation of the arguments on all sides,—it has been adjudged for the negative,—namely, "*That the mother is not of kin to her child &c.*" My father instantly clapp'd his hand upon my uncle Toby's mouth, under colour of whispering in his ear—the truth was, he was alarmed for Lillaballero—and having a great desire to hear more of so curious an argument—he begg'd my uncle Toby, for heaven's sake, not to disappoint him in it—My Uncle Toby gave a nod—returned his pipe, and contented himself with whistling Lillabullero inwardly—Kysarcus, Didius, and Triptolemus went on with the discourse as follows.

* This determination, continued Kysarcus, how contrary soever it may seem to run to the stream of vulgar ideas, yet had

* V d. Swinburn on Testaments, Part 7. § 3.

† Vid. Brook Abridg. Tit. Administr. N. 47

* reason

Having thus endeavoured to give our Readers a general idea of this whimsical romance, we will add, that we have done Mr. Shandy the justice to select the most curious and entertaining parts of these little volumes, which, *upon the whole* are not only scandalously indecent, but absolutely DULL. So far from being a remedy against the spleen, as he vainly pretumes, the work is rather a dose of *diacodium*, which would lull us to sleep, was it not seasonably dashed with a little tincture of *camphor*—In short, if the Author cannot infuse more spirit, and preserve more decency in the *continuation*, we advise him to remain where he is, in his *swaddling cloaths*, without insulting the public any farther. We hope he will take our friendly admonitions in good part, for if he goes on at the rate of the two volumes before us, he will unavoidably sink into that contempt, which, sooner or later, ever attends the misapplication of talents.

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THIS performance is entitled to a candid reception from the public, as it is a well-meant attempt to *vindicate the ways of God to men*, and intended to inspire the Reader with the warmest sentiments of gratitude to his supreme Benefactor; to banish from the mind all repinings at the distributions of providence, and dispose it to a thorough resignation to the allotments of infinite wisdom.

The Author appears to have thought much upon his subject, and though the philosophic Reader will find nothing new in what he has advanced upon it, yet the work is not without its merit. It contains many judicious observations on subjects of great importance, and as it is calculated to promote the interests of piety and virtue, may be perused with advantage, though it has neither elegance nor perspicuity to recommend it.

We shall not attempt to give any abstract of what the Author has advanced, but content ourselves with laying before our Readers the method in which he treats his subject; and this we shall do in his own words, which may serve as a specimen of his style and manner.

"First," says he, "I enquire into the nature and ground of *misery*; and state the notion I entertain of it, in several views; which represent, as I conceive, its principal distinctions."

"This I thought advisable, as a general ground-work to erect my chief disquisition upon. And, on the same account, I proceed,

"Secondly, "To examine also carefully, the nature of *evil*, the endurance of which, is supposed to constitute the contrary state of *happiness*, in the degree in which 'tis suffered."

"And because the origin of evil hath been always apprehended a very great difficulty; and hath perplexed the minds of abundance; I strive to account for it in the most rational manner I can suggest: wherein I flatter myself, I may, in some measure, have succeeded.

"Thirdly, "I consider the *distributions of providence*, with respect to good and evil, among the creatures in general."

"This further step I take, partly to point out the amazing skill and wisdom of Divine procedure, in its vastly various appointments, to the respective orders of creatures stationed here in this world; and partly to make way for the planter illustration and evidence of the main point; viz. God's former unexceptionable treatment in particular of *Mankind*.

"And, to open this path yet wider, I go on to add,

"Fourthly, "Some other general Considerations, which more directly and particularly respect the different circumstances of *man*; and which tend to obviate a great many difficulties that arise on the subject."

"Then I proceed to the *main point*: viz. To examine the case of mankind in those several most remarkable views.

"First, "In what concerns their different *situations*, in those various and vastly different regions, where *providence* may have placed them."

"Secondly, "Their *widely different station*, which seem assigned to individuals, in most of the inhabited parts of it.

"Thirdly, "The *widely different circumstances* of each rank in those following noted instances: viz.—their intellectual endowments:

endowments :—their *corporate* state :—and their *case* as to
internals ; or the outward goods of life.”

“ I take these to be the only considerable things that need to be examined. And I endeavour to prove ; that in each of these views, they are all treated, on the whole, even of *this* life, in the prospect of a *future*, (which ought, so far as this, to be taken into the question,) with *affording* *similar kindness*, so far as they shew themselves equal objects of it ; and as far as this present system will admit ; which is all that can, with any *reason*, be expected or desired.

“ After I have concluded the argument, as thus proposed to be handled, I endeavour to improve it further by some *practical* inferences. For mere speculation concerning any point, can be of little service, if it no way produces any good effects on men’s hearts and lives ;—if it no way tends to virtue and happiness. And those inferences may, I apprehend, be of some service to the *virtuously* inclined, as to those of the *opposite* character, although they are especially designed for the *latter*.

“ If I am thought to treat *those* with some little acrimony, I desire it may be considered ; that their stupid lethargic state doth need some cauterizing, in order to rouse their spirits to a more suitable exercise of the powers they are endowed with : and in order also to abate that vain opinion of themselves, which this *worthless* generation are very apt to entertain. Besides, I am under some apprehension, lest *those* should endeavour to pervert the intention of this discourse, if it come into the hands of any of them ; and should strive to make it an handle for their *foolish* *opinions* ; if not for their *vile indulgences*. For these strangely beguiled people, are forward to catch at every thing to keep themselves in countenance ; and many times *struggle hard* to stupify their minds, while wallowing in those *excesses* of animal gratification, wherein the *brute* creation can scarcely be *compelled* to join with them.

“ If what I have attempted appear to any, on this general account of it, to be either enthusiastic, or too presumptuous ; I entreat those in particular, to suspend for a while a positive determination, if disposed to examine what I offer on the subject, until they have impartially and candidly considered it. And if, on so doing, they see no reason to enter into my way of thinking ; I would beg of them to allow me the like liberty of opinion, that I am willing to encourage in all of *virtuous* dispositions.

University-Politics. Or, the Study of a Christian, Gentleman, Scholar, set forth in three Sermons on the King's Inauguration before the University of Oxford, at St. Mary's Church. By John Burton, D. D. Fellow of Eton College. 8vo. 1 s, 6 d. Payne and Cropley.

THE many pertinent and judicious reflections that are contained in these discourses cannot fail to recommend them to every serious and candid Reader. They are not indeed elegant, sprightly compositions, but they abound with good sense, and deserve to be attentively perused by those for whom they were principally intended.—The words from which the Doctor discourses are 1 Thessal. iv. 11. *That ye study to be quiet and to do your own business.* In the first discourse he considers the doctrine of his text in a general view, as setting forth the duty of Christian subjects to their governors, in a peaceable submission to their authority, and a conscientious discharge of all offices belonging to their respective Stations. After this, he proceeds, in the second, to direct the application of the doctrine of his text to his audience, considered as *Gentlemen*.

‘As I am speaking to a learned audience,’ says he, ‘I here use the term *Gentlemen*, not in the popular and vulgar acceptation, but in a strict philosophical sense, as denoting not a mere *nominal* but a *real* character: not the mere child of fortune, who abuses his wealth—and disgraces his titles; but Him, who merits this denomination: the Man elevated above the vulgar, and not less distinguished by superior accomplishments, both intellectual and moral, than by his high birth and dignity of station. It is not the outward show and magnificence, the profusion of expence, the finery and pomp of Equipage—the distinction of a more rich and splendid dress—the fashionable formalities—the punctilio of Honour—the parade of unmeaning civilities—it is not *this*, nor the like shadowy appearances (such as generally attract the admiration of the vulgar) which constitute the *real* character—qualifications more substantial—and important are required; viz. an actual improvement of those advantages, which his Fortune affords; an Understanding enlivened, and enlarged with the knowledge of the most important Truths; a Will and affections civilized, and brought in order by wholesome moral discipline, and in every instance so regulated, as to answer the purposes of God’s providence and the great end of his calling.

‘It

‘ It may here perhaps be asked what is the Calling of a Gentleman? of the Man, who lives in an independent state, and has no business? such perhaps is the language and sentiment of the vulgar.—But surely upon examination it will be found that the Gentleman hath his Calling as well as other men: a Calling as difficult and important, as honourable. He is not indeed in the humble state of the primitive Christians, to whom this precept was immediately given; he is indeed exempt from the necessity of bodily labour and, in the strict *literal* sense, *working with his own hands*: but still he will find work enough upon his hands of a different kind, he will find business enough of his own, sufficient to employ all his faculties, sufficient at least to dispose him to be quiet, and left forward to intermeddle in the business of other men.

‘ Since then, as has been already remarked, Business is a relative notion, and the measure of it bears proportion to the peculiar state, in which a man is placed as member of a Community, the Gentleman, as such, by virtue of his station and character, will find himself necessarily made a man of business; for, as the relations in which he stands, are multiplied, the measure of his business is also proportionably enlarged, and an obligation to a greater variety of duties takes place. Something more is justly required of Him, than of other men in common: the privileges of his condition are accompanied by suitable burdens; and this common rule of Equity holds good with regard to gifts of Nature, Fortune, and Grace: *to whom much is given, of him much will be required*: God justly requireth of Him the proper use of the good things he hath bestowed, and the due improvement of the Talents committed to his charge.

‘ Now let every Gentleman (for I speak here of men of larger fortunes, and high rank) sit down and consider his own state in this point of view; and seriously ask himself whether he has any business to do? Surely, if he at all understands his state, he will quickly feel that he hath a Calling, and that very considerable and extensive; for how can He think himself without employment, who hath so many opportunities to do good, and obligations to exercise so many relative duties? Indeed every advantage of his station points out some correspondent branch of business, and this even in private life; much more so in his public capacities. The very consideration of *high birth* is not an indifferent matter of idle speculation or useless pride: it ra-

‘ then

ther has in its proper Application a good tendency to raise his mind above every mean thought and action, and to provoke unto good works, exciting an emulation of those laudable deeds, which have derived honour to the family.

‘The right management of a large *Fortune* is itself a considerable business, attended with no small difficulty, and danger of abuse. He who is a steward of G.^d’s bounty and a ruler of his household, cannot want employment: he has care enough on his hands in making the several allotments—in providing for his family—in offices of Hospitality, and Charity, in relieving the necessities of his indigent brethren, and giving them their portion of meat in due season. He, who is this faithful steward, hath business enough, and that, properly his own.

‘And with regard to the care of his own Person and improvements in the course of a liberal Education—this is a point of no small importance: and more especially, as the influence of his authority, reputation, and example becomes very extensive. It is a trial of his virtue, as well as prudence, to make friends of the Mammon of unrighteousness, and by a proper use to sanctify his wealth, and make that an instrument of promoting knowledge and virtue, which too often by an early misapplication is made the nurse of idleness and luxury. The Talent put into his hands, is not to be squandered away in riotous living, nor to be hid in the ground, nor wrapped up in a napkin. But is to be improved to the best advantage. God’s providence, which affords the ability and opportunity, does withal point out the proper application, and requires suitable returns.

‘With regard to Education, and the means of improvement intellectual and moral, the Gentleman has this advantage above others peculiar to his situation in life; and accordingly it becomes him to consider the purposes of God’s providence in the dispensation; to consider that he is accountable to his Lord for every abuse or neglect of the Talents committed to his trust, and to apply this consideration, as a motive to double his diligence that, when his Lord cometh to reckon with him, he may escape the imputation and punishment of the unprofitable, the slothful, and wicked servant.

‘But still farther if we follow him out of private into public life, and consider him, as bearing the office of a *Magistrate* in the Community, in this point of view we perceive

a variety of new connections and relations at once rising from this new state, and in consequence of this a new set of additional duties devolved upon him. So that the *Gentleman*, whom the vulgar admire as the happy man of ease and pleasure, is in reality engaged in more cares than other men, whose services he commands: now he becomes indeed a man of business, being a Servant of the Public, and attending continually on this very thing: he is now interested in other men's concerns, while he directs their actions he is doing his own business, the proper business of his station.

“On the whole,” says he, (in the further prosecution of his subject) “I would have the character of a *Gentleman* considered as including all laudable accomplishments, and more especially united with that of the *Christian*, and the *Scholar*: the former of these is common to all: the rules of Christianity must take place in every state of life, and regulate our whole moral conduct. The latter is indeed by way of eminence applied to a peculiar set of persons, who make the study of Learning their avowed Profession, and are accordingly distinguished by that title. But they have no exclusive privilege of that, which is of common use; the key of knowledge is not now, as in the times of Popish ignorance and superstition, taken away: the door is open to all: means of Learning, in every kind, are administered to all in common. *Doth not wisdom cry and understanding put forth her voice? receive my instruction and not silver: and knowledge, rather than choice gold?*

“This address more especially affects the higher rank of men, directing their pursuits to the more valuable and important objects. And, to apply this to our present purpose, I would say, that the *Gentleman* is qualified to be the best *Scholar*, at least in a general way, in the large field of Science. He really has more leisure and opportunity, and has more ability to procure the means of improvement, than other men: and accordingly from the face of things it might justly be expected that He more especially should be the better *Philosopher*. As his Fortune frees him from the necessity of attending to the lower cares of life, he is thereby enabled to pursue his enquiries without interruption throughout the whole extent of nature; in the height of the heavens above, or in the depth of the earth beneath—to explore and apply Mechanic Powers—to account for uncommon appearances—to trace out the hidden causes of things—to consider the works of God's providence in the
* natural

• natural and moral world—to understand a proverb, and
 • the interpretation, the words of the wise, and their dark say-
 • ings—and lastly to know the rules of justice, and the
 • Laws of his Country, to the service of which he may be
 • called in some public capacity—I say these, and other like
 • accomplishments, may justly be expected from a Gentleman
 • in an higher degree, as he is better furnished with the
 • means of attainment; and especially, since the End is such,
 • as will abundantly reward all his Study. In such circum-
 • stances how can he have leisure or inclination to meddle
 • with other men's concerns, who is engaged in so many
 • properly his own? how can he plead the privilege of his
 • character to be idle, and do nothing, who is called to such
 • a variety of business so agreeable and important?

• But it often happens that he is misled by popular pre-
 • judices into a wrong notion of his state: he is, corrupted
 • to think himself independent, and entirely at liberty to do
 • nothing at all, or do just what he pleases: and that, as
 • his fortune places him above the pressure of any necessity,
 • he looks upon himself as under no moral obligation to take
 • any pains about the improvement of his mind, or the re-
 • gulation of his manners—that 'tis sufficient for him to make
 • a figure in the world, and take his pleasure therein, leaving
 • all other cares, of the spiritual or moral kind, to other
 • hands, to those, who get their bread by labour in their
 • several professions, to the plodding Scholar, or industrious
 • Mechanic.—He may perhaps value himself in the eye of
 • the world upon this imaginary privilege of his condition,
 • the glorious privilege of being a Rake or a Blockhead!

• Or, perhaps, through the very want of proper employ-
 • ment, and in contempt of the opinion of the world, he in-
 • dorges his own vicious humour, and lays down in a kind
 • of brutish ease and security, and the unlearned enjoyment
 • of all sensual pleasures.—Or perhaps, with the rich man
 • in the Gospel, he thus speaks comfort to himself: *Soul,*
 • *Soul, thou hast many goods laid up for many years: take thou*
 • *ease, eat, drink, and be merry*—But what did God say to
 • this Gentleman? *Thou fool, this night thy soul shall be required*
 • *of thee*.—And then—what an awful consideration is this?
 • sufficient to check all the gaiety of thought, to awaken
 • circumspection and diligence, and engage all his powers
 • in doing his own proper business.

• You will excuse my enlarging so much on this head, as
 • I could not omit any argument or motive, which might
 • induce You to consider your true character, and, in conse-

quence of that, to act with a suitable dignity:—to express a just decency and regularity, in every branch of your behaviour, in the exercise of every duty with regard to your Equals, to your Superiors, and yourselves comprehended in the notion of *study to be quiet*; to live inoffensively and peaceably in Society, in conformity to the established rules, and dutiful submission to Authority:—and withal in *doing your own business*: in making due improvements in knowledge and virtue:—to consider the proper employment of your time, as a matter of the highest importance, and your diligence in doing your own business, as the most effectual guard and preservative of your morals. So that the precept of my text will appear to be of general use: and may be considered as containing not merely one single virtue, but rather the complexion of several social duties.¹

Having pointed out the respectable character of a Gentleman, and the duties resulting from that consideration; before he dismisses this head he considers it in a different point of view, viz. in its misapplication and abuse, as exemplified in the manners of two different species of men, as opposite and repugnant to each other, as they are to the true character of a Gentleman. Thence he considers as distinguished by the title of the *Man of fashion*, or *fine Gentleman of the Town*, and the brutish *Country Squire*.

‘With regard to the former——’tis not much to be wondered,’ says he, ‘if outward finery in Dress, and an affected civility and politeness of behaviour should engage the admiration of vulgar Eyes; and accordingly he should in common estimation by way of eminence pass for the *fine Gentleman*.

‘But look a little nearer into the matter, and weigh him in the *moral* balance, you will find in reality an insignificant despicable Creature, industriously idle and ridiculously busied; his private studies wholly engaged in some curious trifles, modes of Dress, and the phantastical ornament of his Person;—and his most serious reading and meditation in some celebrated Treatise on the art of Gaming;—or some new performance, which passes for a piece of wit, and affords fresh matter of polite conversation.—As to his public attendance—this is wholly devoted to the schools of modern Education, to the Coffee-houses, Assemblies, and Gaming tables. On the whole, he is ever fluttering about in foolish pursuits, and consuming his days in vanity. And, as he never exerts any generous and manly qualities

we may include this gay Trifler under the character of those Gossips, censured by St. Paul 1 Tim. v. 13.] they learn to be idle, strolling about from house to house, and not only idle, but Tasters also, and buy bric-a-brac, speaking things which they ought not.

Look now on the other object, the child of Fortune, the happy man, that has no business to do, adored and envied by the vulgar, Lord of his Country, and possessed of many good things, which he knows not how to enjoy. Perhaps he was once a member of this Community, an idle worthless member, one of those who hated instruction, refractory and impatient of any discipline, and now perhaps he rails at those institutions, which he would not improve to his own benefit. He now ranges at large without controul: he studies to be quiet indeed, but so, as to do no business. his activity is all idleness, and his most eager pursuits impertinence: his highest ambition is to make a figure in Country-diversions: to this end he sometimes becomes a Pupil to some officious favourite servant—and sometimes perhaps he has the honour of being Tutor to his own Dog. He, that could not brook the Pedantry of the Schools, in proportion, as he improves in his new scheme of Learning, becomes a complete *Pedant*: all his talk now is the mere pedantry of his Kitchen, Stable, and the Field: obscenity and profaneness often come in to the aid of his Eloquence, and lessen the insipidity of his wit: some weekly Country Journal contains all his Political wisdom, and furnishes matter of railing at the public administration, and schemes of reforming the State. Let us moreover mark the exercise of his several virtues: his Patience in the pursuit of some painful diversion: his Courage and Bravery in hunting down some timid animal, and perhaps hazarding his neck in the Chase—his zeal and public spirit for the good of his Country—in prosecuting Poachers and preserving the Game—his Generosity and Hospitality how employed in mere profusion, riot and intemperance. With regard to his social qualities,—he hath no taste for the conversation of the wise and serious; but in solitude he is most uneasy, being utterly impatient of reading and meditation, and not knowing how to improve his time to any good purpose. and accordingly often becomes a sot out of necessity or despair. I cannot better express this than in the words of the Poet, who well understood human nature,

———*addi quod idem*

*Nam horum tuum esse potes, non istis rebus
Potens, tuque ipsum vises fugitivum et Erro,
Nunc vix quærens nunc somno fallere curas.*

Now what a miserable man must he be who cannot bear his own company; what a wretched and contemptible figure does such a man make in life!

‘But after all, is such a man as this, to be esteemed a Gentleman in the eye of the world? He;—who has really deserted his station and high rank, straitened his honour, and disgraced his character? Methinks you cannot look down on objects so vile and despicable, but with an eye of disdain and indignation.

‘And indeed I have endeavoured to represent them in a stronger light of Ridicule, in order to excite a just contempt and shame; that the sense of your dignity may raise your minds above every thing so mean, ridiculous, and base, and direct your pursuits to an object worthy the ambition of a Gentleman, the proper business of your station, business most important and honourable, viz. your improvement in the study of knowledge and virtue. And, that you may do this without interruption and with better success, *study to be quiet*: let not your attention be diverted from your own business by any cares foreign and impertinent. But above all let the influence of this principle be expressed in the decency of your behaviour towards your Instructors and Governors, in a due deference to their judgment, submission to their authority, and an habitual conformity to the established rules of discipline: so that *all things may be done decently and in order*. Be it your ambition to be distinguished, not by the affectation of any criminal singularity, but by your earnest study to excel in every laudable qualification, which may adorn your station in life, and render your services most useful to the Public.’

In the third discourse the Doctor considers the precept of the Apostle in his text as affecting his audience in the character of *Scholars*. What he says under this head is likewise very judicious; but we must not enlarge any farther: the extracts we have given will enable the Reader to form a competent judgment of the whole performance,

The History of the Russian Empire under Peter the Great. By M. de Voltaire. 8vo. Vol. I. 5s. Nouriss, &c.

IN our Review for November last, we mentioned the original of this work, as a foreign article, and gave our Readers some idea of its plan and merits; at the same time promising a farther account of it, from the expected translation---which is now before us, and appears to be tolerably executed---as translations, in general, go, a too scrupulous attention to the original, and some instances of incorrectness, being the only defects we have observed in it. and of these our Readers will, in some measure, have an opportunity of judging for themselves, from the ensuing extracts.

As the principal circumstances relating to this Hero and Legislator have been often related, (we had almost said hackneyed*) with very little variation, the passages we shall select are such as have the greatest appearance of novelty, or that may tend to throw new lights upon his character.

To this purpose we shall take him up at the Imperial Court, on his return home from his travels. ——— During his stay at Vienna there happened nothing remarkable, except the celebration of the ancient feast of *Lanterns and Lanterns*, which Leopold thought proper to revive upon the Czar's account, after it had been disused during his whole reign. The manner of making this entertainment, is as follows. The Emperor is Landlord, and the Empress Landlady: the King of the Romans, the Archdukes, and the Archduchesses are general; their assistants: they entertain people of all nations, dressed after the most ancient fashion of their respective countries. Those who are invited as guests, draw lots for tickets; on each of which is written the name of the nation, and the character they are to represent. One has a ticket for a Chinese Mandarin, another for a Tartarian Mirza, another for a Persian Satrap, or a Ro-

* Of this great Prince several Histories have been written in our own language, three of which we now recollect, viz. one by Mr. Motley, in three volumes, another by the late Mr. John Brink (whose name is not printed with it) in one volume, duodecimo; and the third, by Mr. Gordon, who had been a Minor General in the service of Peter. Of this last mentioned work, we gave an account in the XIIIth volume of our Review. *vid. p. 381, &c.*

man Senator: a Princess may happen to draw lots † for a Gardener's wife, or for a Milkwoman; and a Prince may act the Peasant or Soldier. They have dances suited to their different characters; and the Landlord and Landlady with their family wait at table. Such is the old custom; but on this occasion Joseph, King of the Romans, and the Countess of Traun, represented the ancient Egyptians; the Archduke Charles and the Countess of Walstein were dressed like the Flemings in the reign of Charles the fifth; the Archduchess Mary-Elizabeth and Count Traun, were in the habit of Tartars; the Archduchess Josephina and the Count of Vorkla, appeared in a Persian dress; the Archduchess Marianne and Prince Maximilian of Hanover, acted the character of North Holland Peasants. Peter assumed the habit of a Friesland Boor, and in this character was addressed by every body, at the same time that they talked to him of the great Czar of Muscovy.*

The following shews this Prince in the character of a Reformer.— The reformation of the Church, which in all other countries is looked upon as a dangerous attempt, proved an easy task to him. The Patriarchs, as well as the Strelitzes, had sometimes combated the imperial authority; Nikon with insolence, Joachim, one of Nikon's successors, with subtlety and cunning. The Bishops had arrogated to themselves the power of the sword, viz.* that of condemning people to death, and to other corporal punishments; a privilege contrary to the spirit of religion, and to the subordination of government: but this authority, notwithstanding that it had been usurped several ages ago, was taken from them. The Patriarch Adrian happening to die at the end of this century, Peter declared he should have no successor.

* This dignity was entirely abolished, and the great income of the patriarchal see, was united to the public revenue, which stood in need of this addition. The Czar did not let himself up for head of the Russian religion, as the Kings of Great Britain have done in regard to the church of England ‡; yet he made himself absolute Master

† It should have been *the lot of, or a ticket for*: indeed the whole sentence might have been much better expressed.

* What occasion for this unnecessary viz: the original neither implies nor wants it.

‡ The Author does not reflect, that Peter wanted only to curb the audacity of some insolent subjects; our Henry VIII. proposed to put a final end to the tyranny of a foreign usurper.

of the Clergy, because the synods no longer presumed to disobey a despotic sovereign, nor to dispute the orders of a Prince who knew so much more than themselves.

* We need only to cast an eye on the preamble of the edict concerning his ecclesiastical regulations, published in 1721, to be convinced that he behaved as Master and Legislator.— We should think ourselves guilty of ingratitude to the most High, if after having reformed the military, and civil order, we neglected the spiritual, &c. For the reasons, following the example of the most ancient Kings who are famed for piety, we have taken care to publish some wholesome regulations for the Clergy.”— It is true he convened a synod, in order to see his laws carried into execution: but the Members of the synod were to begin their Ministry by taking an oath, the form of which had been written and signed by the Czar himself. This was an oath of submission and obedience, couched in the following terms. “ I swear fidelity and allegiance as servant and subject to my natural and true Sovereign, and to his august successors, whom he shall please to nominate by virtue of the incontestible power for that purpose*, of which he is possessed. I acknowledge him to be the supreme Judge of this spiritual college; I swear by the All seeing God, that I understand and mean this oath in the full force and sense which the words convey to those who read or hear it.” † This oath is much stronger than that of the Supremacy in England‡. The Russian Monarch was not, indeed, one of the Fathers of the synod, but he dictated their laws: he did not touch the center; but he directed the hands that held it.

* While he was waiting for the completion of this great work, he thought that as his dominions were but ill peopled, the celibacy of the Monks was contrary to nature and to the public good. The ancient usage of the church of

* The words, *for that purpose* are not in the original, and only serve in the translation to perplex the sense of the Author.

† He is again surely M. de Voltaire is much mistaken. As the purposes intended by the two Reformations were widely different, it was reasonable, that the declaratory form of obedience should be such as appeared most likely to answer each respective purpose. In Russia, it was sufficient that the spiritual authority over the Clergy should be expressly acknowledged; in England it was farther necessary to prevent the authority of any foreign power. The most rigid Papist could scarce have scrupled taking the oath prescribed by Peter.

* Russia

' Russia is, that the secular Priest shall marry at least once;
 ' nay, they are obliged to do it: and formerly when the
 ' Priest lost his wife, he ceased to be in the sacerdotal order.
 ' But a multitude of cloystered young men and women, who
 ' make a vow to be useless to the public, and to live at other
 ' people's expence, appeared in his eye a dangerous insti-
 ' tution. For which reason he ordained, that none should be
 ' admitted to a monastic life, till they were fifty years old;
 ' that is till they were of an age when this temptation scarce
 ' ever seizes them: and he further prohibited them from re-
 ' ceiving any person, of what age soever, invested with a
 ' public employment.——

' These alterations were at first productive of some com-
 ' plaints; a certain Priest declared in writing, that Peter
 ' was Antichrist, because he would have no Patriarch; and
 ' as the Czar encouraged the typographical art, it helped to
 ' spread a multitude of libels against him. But on the other
 ' hand, there started up a Priest, who replied, that it was
 ' impossible for the Czar to be Antichrist, because the num-
 ' ber 666 was not to be found in his name, and he had not
 ' the sign of the Beast. These murmurs were soon silenced.
 ' Peter in reality gave more to the church than he took from
 ' her, for by degrees he rendered the Clergy more regular
 ' and more learned.' The same happy effects attended the
 Reformation in England.

Among other means used by the Emperor to detach his
 subjects from their fondness for their antique customs, and to
 enforce his own regulations, the following is not the least
 remarkable, and is said to be taken from the Czar's own
 Journal.

' With this view he caused all the Boyars and Ladies to
 ' be invited to the marriage of one of his Jesters, and gave
 ' his commands that every body should be dressed in the an-
 ' cient fashion. Dinner was served up just in the same man-
 ' ner, as had been practised in the sixteenth century. There
 ' had been formerly a superstitious custom of not lighting a
 ' fire on their wedding day, even in the severest frost; this
 ' custom was strictly observed at the present entertainment.
 ' The Russians used to drink no wine, but only mead and
 ' brandy; and now he would suffer no other liquor: in vain
 ' did the guests complain of this treatment; he answered
 ' them in a jocular manner, "Your ancestors did so, and
 ' surely ancient customs are always best." "This kind of
 ' railery contributed greatly to the reformation of such as
 were

apt to prefer the past to the present times; at least it traced their complaints.

cannot pass unnoticed the large hospital built by Peter now; 'not,' says our Author, 'one of those houses to encourage idleness, and perpetuate the misery of the poor; but such as the Czar had seen at Amsterdam, where old men and children are employed at work, and every thing is of use to the public.'—A spirit of benevolence was never in Britain more conspicuous, nor more diffused, as at present: witness the number of new receptacles for the poor and indigent, that have sprung up within these few years. But tho' they cannot justly be accused of protracting time, yet there is too much reason to fear they have begun to encourage idleness in the people. An im-itation like that of the Czar's has been much wanted, and which for every true friend to the interests of society; most probable means of disencumbering our streets of swarms of beggars that infest them, and of promoting industry.

The Czar's genius for military intrigue, will appear in the next instance. When he besieged Derpt in Estonia, Schlippenbach, the Swedish General, was in the neighbourhood with about two thousand five hundred men. The Czar expected every moment he would attempt to throw Derpt into the town. But Peter prevented this dangerous stratagem, worthy of more frequent imitation. He ordered Swedish uniforms, colours, and standards for two regiments of infantry and one of cavalry. The pretended attack the trenches, and the Russians seeing a reinforcement, the garrison are thereby deluded to make a sally; both combatants ruin their forces, and fall upon the loss, one half of whom are killed, and the other half taken to the town. Schlippenbach comes up soon after, with an intent to relieve it, but is entirely defeated. At length Derpt is obliged to capitulate, just as Peter was going to order a general assault.

Mazepa

is however common to the French Writers, and particularly to Voltaire, the method of using the Present Tense instead of the Preterite; this phraseology has been long misused in Great Britain, especially in the Philosophical tables, and by many Index makers. It is, however, unworthy the dignity of History, and as such we conceive our countrymen justly reprehensible for his repetition adherence to the original in this respect, which we cannot but look upon as a species of servility.

Mazeppa, Hetman of the Cossacs, tho' promoted to that dignity by the favour of the Czar, thought fit to enter into an alliance with Charles XII. of Sweden, who was then on his march to the Borysthenes. The subjects of Mazeppa having deserted him on his march to join the Swedes, he was obliged, for the performance of his contract with Charles, to enter into a treaty with the Zaporavians, and as our Author has not thought it 'beneath the dignity of history, to mention in what manner the treaty was concluded,' we shall make no scruple of laying it before our Readers.

'Mazeppa gave a grand entertainment, in a service of plate, to the Zaporavian Hetman and to his principal Officers. As soon as those Chiefs were intoxicated with brandy, they swore upon the Evangelists, that they would furnish Charles with men and provisions. After which they carried off the plate, and all the furniture used at table. But the Steward pursued them close, and endeavoured to make it appear, that this behaviour was inconsistent with the doctrines of the Gospel by which they had sworn. The domestics waiting to recover the plate, the Zaporavians assembled in a body, and went to Mazeppa, complaining of the unparalleled affront done to a brave *set* of fellows †; desiring moreover, that the Steward should be delivered up to them, in order to be dealt with according to justice. Their demand being complied with, the Zaporavians, in pursuance of their laws, fell upon the poor man, and after they had kicked him about like a foot-ball, plunged a knife into his heart.'

We shall conclude our extracts from this volume, with the Battle of Pulhova, and our Author's reflections upon it.—

'This battle was to decide the fate of Russia, Poland, and Sweden, and of two Monarchs, on whom the eyes of all Europe were fixed. Most nations, attentive to these weighty concerns, were ignorant of the actual situation of both Princes: but knowing only that Charles the twelfth had begun his march from Saxony at the head of a victorious and formidable army; and that he was in full pursuit of his enemy, nobody made the least doubt but he would cut the Russians to pieces; and that as he had given laws

servility. It is not long since we thought it necessary to take notice, in the same manner, of another and a more important work on the same account. [See Review for last December, p 484.]

† The words of the original are *si brave gens*, which ought to have been rendered *such brave Fellows*, or *so brave a People*.

to Denmark, Poland, and Germany, so now he would dictate conditions of peace in the Kremlin (the palace) of Moscow, and make a new Czar, after having made a new King of Poland. I have seen letters from several Ministers to their respective Courts, confirming this general opinion.

* In this critical situation of the two Rivals, the consequence was not the same with regard to the public. Had Charles perished that memorable day, the most that could have been said, would be, that there was an end of a great Hero, who had so often and so wantonly exposed his life. The Ukraine, and the frontiers of Lithuania and Russia, would be no longer laid waste; and Poland would, together with her tranquillity, recover her lawful King, who had been lately reconciled to the Czar his benefactor.

* Sweden, in short, tho' exhausted of men and money, might find some circumstances of consolation under her heavy loss: but had the Czar been cut off, the public would have been for ever deprived of his grand undertakings, so useful to mankind, and the greatest empire in the world, would have once more relapsed into the chaos from which it had scarcely emerged.

* There were several skirmishes under the walls of Pultowa, between the Swedish and Russian detachments. In one of these Charles having been wounded with a shot from a cannon, which shattered the bone of his heel, underwent the operations of his Surgeon, with his usual fortitude; but was obliged to keep his bed for a few days. In this situation he was informed, that Peter intended to attack him. Thinking it inconsistent with his glory to wait for the enemy in his intrenchments, he drew out his troops, and was carried himself in a litter. Peter the Great acknowledges in his own Journal, that the Swedes made such a vigorous attack upon the redoubts which covered his cavalry, that in spite of all his resistance, and of a continual fire from cannon, they became masters of two redoubts. Some Writers mention, that the Swedish infantry upon this first success, imagined they had got the day, and cried out Victory. Nerberg, the Chaplain, who was at some distance from the field of battle, among the baggage (which, indeed, was his proper place) pretends that this is a calumny, but whether the Swedes cried out victory, or not, certain it is, they were not victorious. The fire from the other redoubts did not at all abate; and the Russians on every side defended themselves with a firmness equal to the vivacity of the assailants. They

* made

made no irregular motion. But the Czar drew up his army with great readiness and order before the entrenchments.

The troops were now engaged on every side. Peter acted as Major-General; the right wing of the Russians was commanded by General Baur; the left by Menzikoff; and the center by Scheremetow. The action lasted two hours. Charles, with a pistol in his hand, went from rank to rank, conveyed by his Drabans in a litter; one of those troops was killed by a cannon-ball, and the litter was shattered in pieces. He then ordered his men to carry him upon pikes.—Peter received several shot in his cloaths and in his hat. Both Princes were in the midst of the fire during the whole action. At length, after a warm dispute of two hours, the Swedes gave way on every side, and fell into confusion, so that Charles was obliged to retire with precipitation before an enemy whom he had hitherto held in great contempt. This very Hero was mounted on horseback in the flight, though he had been unable to keep his saddle in the heat of the engagement; but necessity made him exert himself almost beyond his strength: in his retreat he suffered the most exquisite pain, which was increased by his concern for this irreparable defeat.—

There have been upwards of two hundred pitched battles fought in Europe since the beginning of this century to the present year. The most signal, and the most bloody victories have been attended with no other consequences than the reduction of a few provinces, yielded afterwards by treaties, and recovered by other battles. Armies of a hundred thousand men have often encountered in the field, but the most violent efforts have been attended with weak and transient successes; and the mightiest causes have been productive of trifling effects. There is no instance in modern history of a war from which any public benefit was equivalent to the mischief it has occasioned: but from the Battle of Pultowa the greatest empire upon earth has derived its present prosperity.

Another volume of this History is promised. How many more may follow, we are not informed; but, till the work is concluded, we shall postpone such observations upon it, as may arise from our perusal of the whole. At present we have only to add, that from all accounts of the Czar Peter, it is highly manifest, that no Prince ever more justly merited the title of GREAT, than did the truly illustrious Hero of this performance.

Life

Offers to promote the experimental Analysis of the human Blood. Essay the first. By Richard Davies, M. D. late Fellow of Queen's College in Cambridge. 8vo. 15. Cooper, Whiston, &c.

ON perusing this Essay on the Blood, promised by Dr. Davies, in his introductory Epistle to the late excellent and much lamented Dr. HALLIS, we immediately recollected, that with regard to some former production of Dr. DAVIES, we saw reason to consider him as rather too fond of prescribing his regulations to both the Universities, and in a manner so petulant and dictatorial to be very persuasive. But as we find him engaged here in his own province, in a clear and sensible manner, and, as it should seem, on a very useful foundation, we acknowledge we have perused this first Essay with attention and pleasure.

In commencing his analytical examination of the Blood, he judiciously chuses to found it chiefly on such observations as result from an attentive consideration of those most obvious appearances of it, in which Nature is put as little as possible out of her usual course: especially as a chemical analysis only resolves it into the common principles of phlegm, salt, oil, and earth, to which almost all animal and vegetable bodies are chemically reduced.

Amidst the prosecution of these generally simple and easy experiments, which any exact and diligent person may repeat, the Doctor directs some proper circumstances, as necessary to be observed in taking the blood which is to be analysed. From the *crassum*, or coagulated red mass, yielding more serum, and contracting its dimensions by standing longer, he concludes it, not improbably, a kind of spongy substance, whose pores are replete with serum. That this *crassum* does not conceal in its mass a red matter's tenacious substance (abstracted from any morbid state of it) he demonstrates, by the very easy and simple experiment, of washing a piece of it repeatedly in cold water, till the redness entirely disappears; and a brittle substance of pellucid membranes and fibres remains, in which we may readily conceive the *guten*, or tenacious property of the whole mass, principally to reside. This is also evident in the warm water used in taking blood from the foot.

The entire mass being thus plainly analysed into serum, phlegm, and red particles, he found the serum, which is the lightest, to exceed the other two in quantity: the *guten* to be

be of a middle quantity : and the red particles, which are the largest and heaviest, not to compose a fluid, when separated from the *serum*; nor to be endued with sufficient cohesion to form themselves into a compact body, without the intervention of the *gluten*, this moderate glue, or cement, as it may be called. Of this last substance, as a constituent and essential principle of the blood, our Author claims the discovery. and, indeed, we do not recollect to have read of its formal demonstration before, in this clear simple manner, by medical Writers. We are very certain, nevertheless, that some Practitioners have supposed it, reasoned from it, and prescribed in consequence of admitting it; particularly in great and chronical hæmorrhages, in the bleeding small-pox, and in a dissolved *crasis*, or rather dyscrasy of the blood, from whatever causes : and in all these cases they have sometimes called it the *gluten*, sometimes the balsam, and at other times the fibrous part of the blood. In fact, the common appearance in warm water, after its receiving blood from the foot, was sufficient to induce every Practitioner to infer such a principle. We render at the same time its due merit to Dr. Davies's informal exhibition and proof of this principle, as it very probably may have its useful and salutary consequences.

Our Author subsequently gives us a short table of the specific gravity of the different principles of the blood; and of some fluids secreted, or excreted, from it, as calculated by other Authors, and by himself having justly premised, that the specific gravity of different substances may best ascertain their nature. It seems sufficient here, that this is generally true, though some substances, not greatly differing in weight, may have different qualities.

Through upwards of twenty subsequent paragraphs, distinguished by numeral letters, Dr. Davies extends his reflections on the different state and *crasis* of the blood in different diseases, citing many cases, from various Authors, and from his own practice, in a useful, illustrating, and entertaining manner; and he concludes this first Essay on the Blood (which, we imagine, will induce many to wish for the remainder) with some judicious directions and hints, under eight distinct heads, to those Students who may be curious to prosecute such farther analytical enquiries and experiments, as may tend to discover the still latent composition of each of these three component principles; whence a more compleat and exact knowledge of this compound vital fluid may gradually be obtained.

Such

Such an investigation is doubtless very commendable; even though this great *Desideratum* in Physics should never be thoroughly attained, which indeed will, too probably, be the case: since, besides the alteration that may unavoidably follow in the intimate texture and cohesion of the ultimate *members* of the blood, so long out of their vital state, even by such experiments as have the least possible tendency to alter them; it seems also too likely to suppose, on the doleful reflection, that the atoms themselves, in their last, their indissoluble, series, will prove evanescent, beyond human investigation; being objects adapted only to abstracted intuition, and entirely excluding the co-operation of human organs, with all their assistance from Optics. This, however, should not prevent our utmost possible researches, which may be repaid with some useful and curious occurrences by the

Est quidam praeclara lex, si non datur ultra.

A Defence of the Conduct of Barbadoes during the late Expedition to Martinique and Guadeloupe. In a Letter to the Right Hon. General Barrington. By a Native, resident in the Island.* 8vo. 1s. 6d. Dodley.

THE Preface to Capt. Gardiner's Account of the Expedition to the West-Indies, contains some very harsh and rude censures on the conduct of the inhabitants of the Leeward Islands, and particularly Barbadoes, the professed design of this publication is, to refute those censures, so far as they relate to the last-mentioned island.

After a no less genteel than spirited address to the General, the Author justly observes, that "If defamation be a crime forbidden by the laws of God, and punishable by those of Man, in cases where the character of a *single person* only is affected, how much more heinous does the crime become when committed with a view to injure, nay destroy, the credit of a *whole community*? And if general sedition gives a nation be thought invidious, even where the misbehaviour of some particulars shall afford a colour for such reflections, how highly aggravating is the injury to a people,

Bearing Date July 15th, 1950

For an Account of this performance, see Review, vol. XXI, 26424.

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d and elegant, or a very de-
such are not without their rea-

Nature and Lrd of the Sacrament of the
William Lord Bishop of Gloucester.

count, as the learned Author is pleased to
states into the specific nature of the Lords

▪ Sovereign's favour, and the nation's love, as well as to sink
 * them into contempt with all the world beside †.

In the close of his pamphlet, our Author, with equal spirit, confutes some other accusations, mentioned in a private Letter from England, and supposed to have been laid before some great Personages at home, 'particularly one whose good opinion,' he declares, they 'have been uncommonly anxious to deserve.'

The whole of this performance carries with it striking evidences of truth and integrity; and tho' the Author appears to have sufficient cause to be offended with the Accusers of his country; tho' manifestly warmed with all the generous ardour which the *amor Patriæ* naturally inspires, yet he never forgets himself, but every where behaves with temper and decency.

+ 'Tho' in the pamphlet this quotation is applied to only one fact, yet it seems at present equally applicable to the whole: and with this view, some deviations from the original were necessary.

ODES *descriptive and allegorical.* 4to. 2s. Cooper.

THIS very agreeable Writer having premised, in a short Preface, that Horace, who in precept limited lyric Poetry to the exploits of Heroes, the Cares of Love, and the social Joys of Wine, has extended it, by his own practice, to moral and sentimental topics; which custom being also followed by Boethius, whose Odes differ essentially from the Pindaric, he makes these authorities a modest apology for the present publication. though we really imagine, it has no occasion for any.

All the Odes, which are twelve, though of different merit, and varying in sentiment as in subject, have in general a delicate purity and elevation of spirit, with a corresponding terseness and elegance of diction. The verse is, for much the greater part, melodious, and the style equally poetic and perspicuous. The first Ode, addressed to the Dutchess of Leeds, exhibits our Author's notion of this species of poetry, thus modified, and a happy proof of his execution in it.

What tho' yon laurel achily dight
 In vivid green its boughs expand,
 Nor for its verdure dreads the blight
 Of Winter a chilling withering hand;

L 2

To

ODES *descriptive and allegorical.*

To Titan's life-dispensing ray
 Its deathless pride the laurel owes ;
 With verdure ever fresh and gay
 He cloaths the branch that wreaths his brows.
 So, artless Muse, shall candid Fame
 Bear the swift stream of Time along
 Thy honoured page, if LEXUS's name
 Protect the light descriptive song.
 That page let no loose hints profane,
 Nor Vice's poultry plaudits seek :
 For ever perish may the strain,
 That wakes the blush in Virtue's cheek.
 Tho' wild as Fancy rove the lay,
 Let Virtue guide thy vagrant flight,
 Ere every thought thy tints pourtray,
 Pure as the lucid beams of light.
 So may the chastest Vestal's ear
 No flaw in all thy numbers find ;
 So shall thy polished page appear
 An emblem fair of LEXUS's mind.

The second Ode, being an imitation of Aristotle's *Pra*
o Virtue, fears more of course, and is of a very arbitrary
 metre, each of its three stanzas differing from the others.
 The last of them may be no unreasonable quotation in our
 present juncture of military heroism, and, perhaps, inevitable
 hardships.

Stranded from Pleasure's soft embrace,
 Whoe'er aspires in glory's race
 By proof of many a noble deed
 To win the prize for him decreed
 Who Virtue's height attains :
 His name the Muse, chaste Virtue's friend,
 Shall bid, emblazed in purest strains,
 To the loud arch of Heaven ascend :
 And whilst the golden numbers flow,
 Where all the Graces all their influence breathe ;
 Fair Fame with never-fading wreath
 Shall deck his laureled brow.

Ode the fifth, to the Atheist—on a supposition that a few
 in speculation, but only very few, may be added to the
 many in practice, is very poetical, and thus awfully con-
 cludes.

Nature in every mystic scene
 Declares a plastic Author's reign :
 Above the Mornin_'s wings,

Beyond

Beyond the seas remotest tides,
Beneath the dædal earth resides
Th' Almighty King of Kings.

The sixth Ode, to the Memory of a deceased Friend—is no unhappy imitation of the fine descriptive manner, and poetical spirit of Spenser. The Ode to Melancholy, reminds a Reader too naturally of Milton's *Il Penseroso*, to appear to advantage.

The last Ode—to Retreat—having given our ingenious Writer an opportunity of exposing the follies and vices of the Metropolis, he thus bids adieu to it, in the true spirit of a philosophical Poet.

Bear me, kind Flowers, to storied streams,
And walks, that wake poetic dreams;
To fields, where haunt the Muses' train,
Where his pours some vagrant rill;
Or where the Graces love to reign
With GRAMMATELLE and STRUTH HILL.
Yet Envy's power shall ne'er distend
My breast, tho' rest repoted my head
'Mid ruder glades in some low shed,
Straw be the roof, the walls of clay;
Let but the good and virtuous say,
"Beneath that that there lives a friend."

Our Readers may observe, we have printed and pointed exactly from the Author, who does not use the Apostrophe or mark of Elation, to those Verbs or Participles which, especially in verse, seem one syllable shorter for omitting that mute or feminine *e*, constantly retained by this Gentleman, though the words still read to an Englishman, as if it were omitted. The retaining it, however, in poetry, may create some difficulty to Learners of our language. But we generally chuse to preserve even the small peculiarities in our citations from the works of a learned and elegant, or a very decent Writer; as we conclude such are not without their reasons for them.

A revised Account of the Nature and End of the Sacrament of the Lord's Supper. By William Lord Bishop of Gloucester.
12mo. 6d. Millar.

IN this rational account, as the learned Author is pleased to call it, he enquires into the *specific nature* of the Lord's
L 3 Supper,

Supper, which, he tells us, is that of a *feast after a sacrifice**. He has advanced nothing new in support of this opinion, but employs the greatest part of his performance in controverting the plain account of the nature and end of the sacrament of the Lord's Supper †. But nothing can be more different than the two accounts; the one is clear, rational, and manly; written with great candour and judgment, and suited to the capacity of every serious and considerate enquirer after truth: the other is confused, and in some places scarce intelligible; is much better calculated to confound than to convince; and gives great reason, we are sorry to say it, to call in question the Author's candor and ingenuity. Let the Reader judge for himself by the following short specimen.

‘ Having now so largely enquired (says his Lordship towards the conclusion of his tract) into the *specific nature* of this holy rite, we are enabled, in very few words, to shew, (which we proposed as the principal end of the enquiry) what those benefits are which we receive at the Lord's table; and what the obligations are, which we lie under, of frequenting it.

‘ Christ, by the sacrifice of himself upon the cross, purchased the *redemption* of mankind; and this rite being by its nature commemorative thereof, as it is a *feast upon sacrifice*; each partaker receives, of consequence, the seal of pardon, and consequently of restoration to his lost inheritance.

‘ But as this operates only on the terms of repentance, and newness of life, the gift would be defeated, by being bestowed on a condition which our perverse nature so much opposes, was not this nature softened and subdued by the power of *grace*; that promised blessing, peculiar to the gospel dispensation. Now as the influence of the *holy Spirit* constitutes the most intimate *communion of God with man*, what *time* can we conceive so highly sanctified for the reception of it, as that in which we renew our federal union with our Lord and Master, in his last supper; called by St. Paul, the *communion of his body and blood*.

‘ This leads us to what only remains to be considered, the *obligation to frequent communion*: and this obligation will be best understood, by considering the reasons of an institution.

* See this notion of Dr. Warburton's refuted, in Vol. XI. of our Review, p. 441, seq.

† Written by Dr. Benj. Hoadly, Bishop of Winchester.

* tution which procures us so high a prerogative as an union
* *unto the God of our salvation.*

* We are, by the sacrament of baptism, united, as mem-
* bers of the mystical body of Christ, his *Church*. And since
* Church-membership is not only an outward but a public,
* rather than a private thing, one single administration of such
* rite is sufficient to make that union lasting.

* But, by the sacrament of the Lord's Supper, we are uni-
* ted, as members to the spiritual body of Christ, his *grace*.
* This is an inward union, and a particular; and lasts no
* longer than the right disposition of heart and affections shall
* continue: and this, by reason of our corrupt nature, and
* perpetual commerce with an evil world, being always im-
* pairing, it has always occasion to be strengthened and renew-
* ed. This, as we said, is the office of the *Holy Spirit*;
* whose gracious influence more peculiarly sanctifies that holy
* season. Hence the use and necessity of frequent commu-
* nion; intimated in the words of the institution, *do this in*
* *remembrance of me*; which imply, as we have shewn, more
* than preserving the memory of a dead benefactor; they imply,
* the continuing to receive his benefaction; which is conveyed
* to us from time to time, and as often as we shew forth the
* Lord's death till he come. So true is the account given of
* this sacred rite in the articles of our church, that it is not
* only the badge or token of a Christian man's profession, but ra-
* ther a certain and sure witness, and effectual sign of grace, and
* God's good will towards us; by which he doth work *miraculously*
* in us, and doth not only quicken, but also strengthen and confirm
* our faith in him. *Art. 25.*

* All this duly considered, we shall, I hope, be enabled to
* regain a proper veneration for this *holy mystery*; which hath
* of late been so fatally impaired, as by other liberties, so
* principally by the prostitution of it to *civil purposes*; not a
* prostitution by the *legislature*; but by those licentious men,
* who, contenting themselves with the observance of the
* form and letter, neglect the end and spirit of the law?

Now, to pass by every thing else that this Right Reverend
Author has advanced, we ask in the name of common
sense, how he can, consistently with candor and ingenuity,
say that the prostitution he complains of, is not a prostitution
by the Legislature? When the professed Deist, the aban-
doned Libertine rush to the table of the Lord, and profane
the sacred rites of our religion; who is chargeable with
the guilt of this profanation, the Legislature, or the Liber-
tine?

A Dialogue between

ne—Let every impartial judge determine this question.—
This Writer will no doubt say, that the *Libertine* is charge-
ble with the guilt, since he may refuse to *qualify*. True, he
may refuse to qualify, but is it to be supposed that he *will*?
is it to be supposed that a *Libertine* will sacrifice his *all*, and
give himself up to want and beggary for a religious scruple?—
And is not the Legislature highly culpable in laying men of
the most corrupt principles, and abandoned characters, un-
der almost *irresistible* temptations to the vilest hypocrisy and
profanation of *holy things*? In thrusting the most profligate
wakes and debauchees into the *most holy places* of the temple, to
sit at the Lord's table amongst the children of his house,
and to partake of all the sacred privileges and honours which
along only to his genuine disciples?—

Tantum Religio potuit suadere!—

*Justification by Faith and Works. A Dialogue between a
Methodist and a Churchman.* By William Law, M.A.
8vo. 1s. Richardson.

WE have read this dialogue with some pleasure, and will
venture (notwithstanding the known character of this
Gentleman's writings, in general) to recommend it as a sen-
sible and spirited performance. Now and then, indeed, we
meet with a few strokes of mysticism, in the old strain, but,
upon the whole, it is written in a clear and rational, in a
cool and dispassionate manner. The Author, in the cha-
racter of a *Churchman*, shews, how absurd and ground-
less his adversary's notions are concerning *saving faith*. The
Methodist, indeed, as is generally the case in dialogues of
his kind, makes but a poor figure in the controversy: how-
ever, were he a much abler antagonist than he really is, he
would not be a match for the *Churchman*, who has excellent
weapons, and uses them with great dexterity.

‘Would you come out of that thickness of darkness,’ says
Mr. Law, ‘which a blind *Babylonish* spirit of dispute, has in
these latter ages brought into St. Paul's doctrine of faith
without works, this must be your way.—You must take,
or put faith for the whole gospel-religion, when he opposes
it to, or separates it from works, and then you will rightly
understand why he saith, by *faith* alone ye are saved.—
You must also put *Jewish* or heathenish to the works,
which he excludes from faith, and then you will rightly

understand *what works* he declares to have *no salvation* in them. This is the true, unerring key to all his whole doctrine about faith without works.

Speaking of imputed righteousness, he says,—‘The righteousness of Christ we must have, or he can be no saviour to us. This is granted on both sides.—But you, for the great glory of God, and the great good of man, are for having it only *extrinsically* imputed to us, which is just such a glory to God, and would be such a good to a blind man, as if instead of opening his own eyes, only the good, far-seeing eyes of an angel were outwardly imputed to him.—’

‘And now let me tell you, that two or three old heresies joined together, would not more abuse and contradict the gospel, than your three doctrines, 1. Of faith without works, 2. Of a righteousness of Christ only *extrinsically* imputed to us, 3. Of absolute election and reprobation. These are the scandal and reproach of the Reformation, wherever they are found, and have nothing to support them, but that implicit adherence, and systematic obstinacy, which keeps Romish scholars steady to a *Trent-Creed*.

‘Gospel-salvation, is on God’s part, a covenant of free grace and mercy, and cannot possibly be any thing else; on man’s part, it is wholly a covenant of works, and cannot possibly be any thing else.—For the sake of works, man was that which he was by his *creation*; for the sake of works, he is all that he is, by his *redemption*.—Works are the life of the creature, and he can have no life better or worse than his works, that which he does, that he is.

‘THIS DO AND THOU SHALT LIVE, is the *Law of works*, which was from the beginning, is now, and always will be, the *one law of life*.—And whether you consider the Adamical, patriarchal, legal, prophetic, or gospel-state of the church, *DOING IS ALL*. Nothing makes any change in this. Nay, it is not only the one law of salvation on earth, but of all Angels in heaven.—And this, as certainly, as our best and highest prayer is this, *thy will be done on earth as it is in heaven*.—’

‘What is the reason that sin and wickedness overflow, like a flood, the whole Christian world? It is because Popish, and Protestant churches, have been age after age, wholly taken up in hewing out of the gospel-rock their several opinion cisterns. The Pope has his infallibility, and therefore his cisterns can have no failure, or crack in them.—’

public of his country. A Protestant, he may have sometimes suffered a zeal to supersede his judgment. The papers here exhibited of Roman Catholic principles, and Jesuitical doctrines, which we do not think in the least exaggerated, is such, as it is hoped will prevent their being able to add to the number of their proselytes; but let us be permitted to observe, that in order to make converts from Popery, or to reclaim such as are prejudiced in favour of its superstitions, the appeal should be made to the understanding, rather than to the passions.

The Apologist mentioned in the title appears to be the Author of a pamphlet called a Satyrical Review, &c. which was treated with due contempt in the Monthly Review, Vol. XIV. p. 583. and who, according to our Letter-writer, is a Popish priest, sent hither to convert his heretic countrymen, and chief director of a chapel belonging to a certain foreign minister; whom, if fame is to be credited, he serves in a double capacity, that is to say, both of a chaplain and a spy;—he is commonly known by the name of Bl—the. —This Satyrist our Letter-writer condescends to answer *particulatim*, and though perhaps he may have somewhat over-rated the courtesy, modesty, and humanity of his countrymen, candour will ascribe it merely to his ambition of approving himself a true-born Englishman.

A point particularly laboured in these letters, is to vindicate Mr. A. Bower from the heavy charge of imposture, which has been brought against him. It is insisted that his accusation is drawn from Popish fountains, and that his accusers are rank, avowed Jesuits, and that therefore neither the one nor the other deserve credit; it is farther alleged that their enmity is not levelled so much against Mr. B— for his defection, as on account of his being the author of the history of the Popes; a work that our Letter-writer believes to have already produced some salutary effects, and which, he thinks, 'likely to produce more.'—'The point in question,' says our Letter-writer, 'is not whether Mr. Bower has borrowed from Tillemont, or any other Author, but whether he has not ript up old sores, and revived such passages as do little honour to the apostolic see'—and 'however contemptuously some may affect to speak of the Historian's performance, one of the strongest proofs of its merit is, that the whole body of Papists inveigh so bitterly against it.'—Whether what is here offered will be thought sufficient to exonerate Mr. B. from the charge of prevarication, or to evince the sincerity of his conversion, is left to the decision of the public;

public; the intrinsic merit of his history is still a matter of dispute.

As to Mr. B's Protestant antagonists, the Letter-writer is content to observe, 'that they might have employed their time much better than in pleading the cause of Popish priests and Jesuits;' and of the principal of these antagonists, he says, 'all the information he can give of him is, that he has deservedly acquired the esteem of the learned world by detecting certain impostures, wherein neither the church nor religion had any concern.'—Here we tax the Letter-writer with a want of ingenuity: by knowing so much it is apparent, he might have known more of this learned Writer; he might have known him an able champion in defence of genuine Christianity; a judicious combatant of superstition, as well as a successful detector of imposture and hypocrisy.

Our Letter-writer admits Mr. B. to have been guilty of some imprudent steps, and that his whole conduct 'will not bear the strictest scrutiny:' but these peccadillos, he thinks, ought not to impeach the integrity of his professions. Nevertheless nothing is more certain than that every man honours or disgraces the scheme of religion, of which he professes himself a member, in proportion to the consistency or inconsistency of his private character*.—It may perhaps appear more than a little whimsical to observe the ceremony and respect with which the Letter-writer treats Mr. B. as if only an occasional acquaintance; but the more intelligent Reader will most probably conjecture the real Writer here, according to the old adage—*ex pede Herculem*.

The *recent* instance of the execrable practices of the Jesuits in England, relates to the affair of Mr. Arnold†, the whole of which is too indecent to be admitted into the Review. We shall therefore only observe, that our Author seems to have acquitted himself more satisfactorily in defence of this Gentleman, than of Mr. B.

Towards the conclusion our Author gives such an account of the progress of Popery in these kingdoms, as ought to alarm every sincere well-wisher to religious and civil li-

* Such of our Readers as are not thoroughly acquainted with the contest between Mr. Bower and his antagonists, may receive full satisfaction by referring to the Review, Vol. XV. XVI. XVII. and XVIII.

† For an account of Mr. Arnold, see Review, Vol. XVIII.

erty, and has described the assiduity and artifices of the Roman priests in making proselytes, in a manner that seems to claim the most serious attention.

ACCOUNT of FOREIGN BOOKS.

Arrêtez, Princes Guerriers, suspendez la Gloire fatale, n'achevez pas de nous exterminer. Ou Raport adressé aux puissances belligérantes. Par un Citoyen du Monde. Au nom de tous les Peuples de l'Europe. 8vo. 59 Pages. A La Haye. Imported by Becket and Co.

THIS little piece contains a most pathetic remonstrance to the belligerent powers. The Author writes in the character of a citizen of the world; which he has not assumed in vain: for his reflections are indeed extremely liberal and impartial, and betray no symptoms of that extravagant patriotism, which is incompatible with humanity.

He asserts the right which every individual has of declaring his sentiments with regard to the public concerns of Europe: and he observes that it was an ancient privilege of the people to present petitions to their Sovereigns in the time of general calamity. This privilege he claims, and exerts it with becoming spirit. 'From the centre of obscurity,' says he, 'I raise my voice. I speak in the name of all the people of Europe. My letters of credence are, the rights of the nations, which I defend. I am not the Ambassador of any particular people, but of all. My mission is founded on humanity: and I stipulate for all human kind.'

This introduction is followed by a very animated and affecting description of the various miseries in which the present war has involved the far greatest part of Europe. 'They who by choice or constraint become soldiers, are from that time considered as dead to their country. They perish by the cannon, by hunger and thirst, or by the fatigues and hardships attached to a state of life, for which nature never intended mankind. Out of a thousand citizens, scarce one ever returns.—There is no avoiding our misfortunes. In the countries which are the theatre of war, we are burnt in our houses. In those which are distant from such bloody scenes, we are robbed of our harvest. In the former, we are oppressed by contributions. In the latter, we are

are ruined by taxes. There we are plundered, here we are pilaged. In one place we are quickly dispatched; in another, we die a lingering death. At the distance of three hundred miles from the scene of action, we suffer all the inconveniences of sieges and battles.

O christian Princes! Will you suffer so many mortals to perish, without being moved with Compassion? Will you permit so many men, formed after the image of God, to be buried beneath the ruins of war? If our misfortunes do not affect you, at least have some regard for your fame. Reflect that posterity may one day reproach you, with having exceeded the Neros in barbarity. Our modern wars bear a stamp of ferocity, not to be discovered among the most savage nations upon earth.

We must not suppose that the evils which war has produced are confined to the belligerent powers. Their influence extends throughout. Such is the chain of secondary causes which combine the system of Europe, that two or three nations cannot wage war, but the whole body will feel it's effects. The reason is, that the people are connected by arts, industry and commerce, which wars occasion a general stagnation, which is more fatal to Europe, than sieges and battles. It might easily be demonstrated, that it destroys more citizens, than the sword or the cannon. Not only states in general, but every man in particular suffers by these means. The most inconsiderable individual comes in for his share of the general calamity.

In the midst of all the miseries we suffer, it would be some consolation, to find that by sacrificing our lives and fortunes, we enabled you to accomplish the end you proposed by taking arms; but we are stripped and plundered, and you reap no advantage from our ruin. One would suspect, O Princes! That the respective plans you formed at the beginning of the war were impracticable, since none of you have been able to execute your designs.

In the actual state of affairs in the present war, we may venture to say that England is the only power who has compassed at least part of her intentions, by the utter destruction of the French Marine—A grand stroke, which we may consider as the consummation of her vast plan of policy: and by which we may determine that she has made real acquisition. But, notwithstanding these advantages, if we reflect on the price it has cost her, the heavy burdens she has been obliged to lay on her people, her depopulation, the gene-
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'ral disorder of her finances, the interruption of her credit
 ' among foreigners, and the decrease of industry, we shall
 ' find that the power who has gained most, is that which
 ' has lost least; and that the best war, if we may be allowed
 ' the expression, is not comparable to an indifferent peace.

' The reason is obvious. Our modern wars are infinitely
 ' more destructive than those of the ancients. To conquer
 ' one little state, we ruin ten great ones. We are continual-
 ' ly weakened even by our victories. We may affirm that the
 ' policy of the present age, acts in opposition to it's own
 ' views, by destroying that very power which every one grasps
 ' at with eagerness. They crush that stage to pieces on
 ' which every one is ambitious of playing the capital part,
 ' and which ought to serve as a pedestal to their grandeur.
 ' They put every thing to fire and sword, they destroy all
 ' power whatever; and they vainly endeavour to open a way
 ' to sovereignty, through the paths of annihilation. Three
 ' or four potentates dispute the possession of a large territory,
 ' and in the meantime by depopulating it, by reducing the
 ' country to a desert, and by making it a scene of fire and
 ' slaughter, they operate to their own impoverishment.
 ' This, in short, is the history of our modern great wars.'

Our Author then takes a view of the impoverished state
 of the several belligerent powers, of which the best of them,
 heaven knows, is in a deplorable condition. This melan-
 choly description leads to the following reflections.—' Most
 ' renowned Heroes, you have given an incurable wound to
 ' your greatness, by weakening your power in a part where
 ' it is irreparable, I mean the destruction of your subjects!
 ' The state of your finances may be easily re-established.
 ' Commerce and industry may acquire fresh vigor. but the
 ' loss of men is not to be repaired. It requires a succession
 ' of generations: and it frequently happens that the policy
 ' of many ages cannot make amends for the havoc of six or
 ' eight campaigns.'

' But,' says he, ' you have no just account of the number
 ' of soldiers slain on each side in battle. And if you had au-
 ' thentic lists, they would not afford you much real informa-
 ' tion. It is not in battle, that you lose so great a number
 ' of your subjects. There is a war in the midst of war,
 ' which is more destructive than battle. The elements make
 ' greater slaughter than bombs and cannon. Every army
 ' has with it another army, composed of clerks, domesticks,
 ' valets, &c, who perish by fatigues and distempers. It is
 ' true they are not soldiers, but they are men.

' It

FOREIGN BOOKS.

‘ It is in the general state of your military hospitals, that you will discover your real losses. If you look into those new bills of mortality, you will find that the amount of the dead, since the beginning of the war, is upwards of twelve hundred thousand souls. If to this account we add about eight hundred thousand soldiers and officers killed, wounded, invalids or incurable, the whole will make up two millions of men lost to Europe, which must in proportion diminish your respective powers.

Our Author, in the next place, enters into some nice speculations concerning the probable consequences which would attend the success of the principal parties in the present war. If, says he, ‘ France who has furnished considerable succours to the house of Austria, had contributed to the utter destruction of the King of Prussia, what would have been the event? The House of Austria, by aggrandizing her power on the ruin of the enemy’s forces, would have gained a superiority in Europe, formidable even to France herself.

‘ Let us suppose, on the other hand, that England, by aiding the King of Prussia with vast supplies of men and money, had enabled him to crush the power of the house of Austria, (an extraordinary event it must be confessed, but which Europe nevertheless was very near seeing accomplished), what good would result from thence to Great Britain? She would have seen all the North in the hands of one potentate: and it may be presumed that the first use he would make of his new power, would be to pass the Rhine; and by his conquest in Europe, become more formidable to England than France herself.

The present moment, he observes, is the proper time for accommodation; when none of the belligerent powers is in an distressful condition, as to be obliged to receive the law on the rest. If, says he, you wait till some power is entirely crushed, and forced to submit to any conditions, the consequence will be that the general balance will incline so much on one side, which will excite fresh alarms among the neutral powers, who will then probably take the field in order to raise up the fallen potentate. But the strongest creative to peace is, the general inability to continue the war.

Such is the general scope of this little piece, which, upon the whole, bears evident marks of genius. The writer has shown great power of description, and has omitted

omitted no circumstance of distress, in the melancholy scene his pencil traces. But alas! We all know too well, and we who suffer least feel too much, the miseries and calamities of this destructive war. The question is how to put an end to them? Our Author exhorts to peace. Certainly every man of cool reflection, must be sensible of the necessity of a general pacification: but how shall we persuade the belligerent powers, fired by ambition, instigated by animosity, inflamed by various passions, divided by different interests, to yield to this apparent necessity? Van exhortations will tend little to this purpose, unless seconded by proposals, which may in some degree, flatter their pride, or gratify their interest.

In short, to draw a striking picture of our distresses, without proposing the means of relief, is only to quicken our sense of misery, by the moving representation. It is fretting the wound which pains us, instead of administering balsam to heal it. To tell us that peace is the only remedy, is to give us no information. We all know the remedy, but we shall be obliged to him who tells us where or how to procure it.

MONTHLY CATALOGUE, For FEBRUARY, 1761.

MISCELLANEOUS.

Art. 1. *Astronomia Accurata: Or the Royal Astronomer and Navigator.* By Robert Heath, a military Officer. 4to. 155. in Sheets. Sold by Bird in Ave-Mary-lane.

TO review this work, and give a just and competent account of it, would fill up one of our monthly numbers, the title itself would take up a whole page.

This author seems possessed of no very happy talent for explaining either his tables or calculations, so as to make them intelligible, by examples or by precepts. His examples indeed are many, but so scattered throughout the whole book, that they can hardly be found but by chance, or by turning over above 400 formidable pages. His precepts are few, short, and printed in such an abstruse manner, that we cannot tell what to make of them: and whoever has seen the *Pandæum* (a sort of ephemeris, by the same author) may hence form a very just idea of the *Astronomia Accurata*. All the tables for finding the places of the sun and moon, in the former, are copied into the

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tion, to which many more (called supplemental tables) are added. In this, we find great numbers of calculations not at all explained, and the order of the whole (or rather the disorder) is so very particular, that we never yet met with any thing like it.—In other authors, we find very good tables of the sun's place, as in HÄVEN'S *et cetera* *Brux*: and in the *Connaissance des Temps*, for the year 1761, we have MAYER'S lunar tables, with plain instructions how to compute by them. The voluminous HEATH, has only given us tables of the places of the sun and moon, but none for finding the places of the primary planets, or the eclipses of JUPITER'S satellites.—So far as we have been able to understand him, by following his dictates, we must imagine he has set up his own opinion above the judgment of all who were before him, not even NEWTON and HALLÉY excepted; for, towards the end, he directs us to use century signs (as 4— for — and vice versa) in some of the equations of the moon, which he allows to be according to SIR ISAAC'S theory.—The perpetual time tables in the *Passeport*, are also in this large book.

In many places, he has so ill-treated authors of great reputation, and inveighed against them with so much sterility, and how absurdly that we chafe rather to refer the reader to the book itself, than to fill up our paper with transcripts. Here indeed his language is extremely periphrastic, and it seems to be the only Latin in which he is properly qualified to write.

This extraordinary author seems mightily afraid lest his book should be pirated; he offers a handsome reward to those who will detect any thing of that sort; and to this he has set his hand and seal. We imagine he might have spared himself this trouble, with regard to any thing that is his own; and as to some things which he has manifestly helped himself to from other authors, without doing them the common justice to mention their names, those who have a mind to pirate, will probably rather have recourse to these authors, than to Mr. Heath's book; seeing it is always best to deal with *principals*.

ART. 2. *Ovid's Metamorphosis epitomized in an English poetical Style. For the Use and Entertainment of the Ladies of Great Britain.* 12mo. 2s. 6d. in boards. Horsfield.

Such is our general regard to the ladies of Great Britain, and our particular respect for the noble lady (Lennox) to whom this epitome is dedicated, and by whom, the dedicatory says, it was commanded, that we truly with her commands had been better excused. What poetry there may be in the style, is evidently taken from former poetical translations of Ovid. The beginning of the book sufficiently demonstrates this.

"Of bodies chang'd to various forms I write Ye Gods from whom these wonders spring assist my labours; grant me to rehearse in flowing style a chain of miracles from Cæsar down to Cæsar's times."

Of bodies chang'd to various forms I sing;
Ye gods, from whom these miracles did spring,
Lend me my numbers with celestial heat;
Till I my long laborious work complete;
And add perpetual tenour to my rhymes,
Reduc'd from Nature's birth, to Cæsar's times.—DRAKE.

but in some of the best notes, this editor acknowledges, are chiefly borrowed from Dryden, Addison, Pope, &c. as he had begun, he should have continued their illustrious bleeding to much of his own harsh inelegant mis to have prevented it, upon the whole, from being so worse; and makes it appear somewhat like Ovid's mis: thus demolishing Monsieur Jourdain's Definition, in not verse is prose, and *verses* is prose. Had this epistle a very honest and poetical abridgement of this finest, he was at liberty to have attended his ear and his imagination poetical translations of him. Had he proposed a good profane translation, which (at least for the greater transcriptions) has been recently done already in an edition, with English notes, printed for Davidson, in 1748, it had been fluent and harmonious, for such prose there the monstrous tumors of style, which render it so un-*phr*, and under this editor's motley operation, transfers of Ovid's fine translators, into that cumbrous sort of high Horace censures by his, *Purpureus, laqueus spectat* *l'astur pennis*.

if of proper literature and taste had been employed on Ovid's Ovid, he would have preserved the *prosa* probably the second line, and first parenthesis of this poem, re- frequent transformations the Gods had made of them in their numerous amours, and on other occasions, *Nunc vos mutasti et ulla*. For you have changed your own shapes, and those of others. — The *epith*, naturally have been expressed in prose, being omitted *et phr*, or *metaph*. What huer more indeed for involving the inspiration of those pagan deities, in concerning the transformation of bodies, than the confidence having been not only the effectors, but, frequently effects of them?

the whole plan and conception of this defective work, numerous. The solemn pathetic speech of Orpheus to Pluto, the noble and interesting contention of Ajax and Ulysses, and the beauty of Ovid, are all suppressed here. Now it appears, that the ladies of Great Britain, though of a tribute to the editor's pretensions. in brief, all who might be considered as gentlewomen, would not, with extremely more information too, have read Ovid in such elegant translations which have; Homer has married and scattered these *epith* *metaph* *phr*. Had he spoke out, and his intention of publishing a cheap Ovid for the use and of the *new* *idiot*, the temples, &c. there being but left on the *idiot* even in his Addison's days) we discovered himself a little *idiot* and perhaps have tolerably executed, for all the *idiot*, it can do for them;

in construction of *et phr* *metaph* *phr*, in, at the first time, much for its *idiot* place.

most of the enchantments and changes having been preserved, and the abundant power of love, both in theory and practice, being thoroughly exemplified. In this view, it may be thought, a less elegant paper might suffice: but when we consider its near relation to *Lucre*, seems highly probable, these ladies are no indifferent connoisseurs either of colour or fineness.

Art. 3. *Memoirs of the Revolution in Bengal, A. D. 1757. By which Mir Jaffer was raised to the Government of that Province, together with that of Babar and Orissa.* 8vo. 21. Millar.

Nothing can be more just than the remark made by the very judicious author of this well-pec'd narrative, 'That the people of Britain are as well entitled to know, and will with equal pleasure read, what has been effected for their service at Bengal, as at *Goree*; and accept, as kindly, the laurels brought them from Asia, as those that came from Africa, or America.' And equally true are his professions, that, 'The following pages will shew how one of our finest settlements in the East-Indies was suddenly sacked * and subverted by the impetuosity of a young man, intoxicated with sovereign power; in what manner it was recovered, the peril to which it was again exposed from the same person; and the means by which it was not only rescued from a second destruction, but the causes of these calamities removed; the English interest placed in a more solid basis than ever; with additional advantages that were never hoped.'—These are the interesting subjects of this little history, wherein the ingenious writer has acquitted himself in a manner, that, in our opinion, can hardly fail of answering the expectations which will be naturally excited in the mind of every one who rightly considers the import of the two short paragraphs we have here extracted from the preface to these memoirs.

* Here the dreadful Pery of the Black-hole, will probably occur to every reader. Those, however, who may not recollect the circumstances of that horrid transaction, are referred to Mr. HOLWELL's *Narrative*, of which mention is made in the XLVth. Vol. of our Review, p. 183.

Art. 4. *Thoughts on Education.* By the late Bishop Burnet. Now first printed from an original Manuscript. 12mo. 1s. 6d. Wilson.

'There can be no doubt, says the editor in his preface, of the authenticity of this little piece, seeing the manuscript is entirely and evidently the bishop's own hand writing, as appears by comparing it with a receipt granted by him for a year's stipend, in 1665, when he was minister of Saloon; in the body of which receipt he declares the same to be written with his hand: and in verification of this voucher, nothing more need be said, than that it was furnished by the Right Honourable the Lord Milton, one of the senators of the college of justice, keeper of his majesty's signet in Scotland, and the representative of the great Andrew Fletcher, Esq; of Saloon. The

[illegible]

Att. 7. A Letter to Miss F—d. 8-o. 6d. No Publisher:
Name.

It is plain, from the publisher's misquoting his name, that a man may possess some degree of intelligence, when honesty is out of the question. His letter is intended to puff for Lord ———.

Art. 8. *A Dialogue, occasioned by M^s F—d's Letter, addressed to a Person of Distinction.* 8vo. 6d. Williams.

Port and dull, and nothing to the purpose.

Art. 9. *A full Refutation of a libellous Pamphlet, entitled, A most circumstantial Account of Miss Bel. (See Art. 17, of the Catalogue in our Appendix to Vol. XXIII.)* 8vo. 1s. Brynmour.

An imposition on the public.

ART. 10. *An additional Scene to the Comedy of the Minor.* Eyo.
6d. Williams.

Mr. Moore is the object of this dramatic satire. That facetious penman is here prettily and judiciously upon, for making it his practice to expose the harmful peccadilloes of private persons upon the public stage. This may be viewed as a most excellent

Ans. 11. The Money being lent. I Counted on five shillings, as it is
permitted at the present time. Drury Lane. By Mr. Mur-
phree. Nov. 10. 1740. *Barbican.*

The KKK have been almost totally destroyed and the Ku Klux Klan is now a thing of the past. The only thing left of the Klan is the name. The Klan is now a thing of the past. The only thing left of the Klan is the name. The Klan is now a thing of the past. The only thing left of the Klan is the name.

lest he should be laughed at, as an overgrown, old-fashioned husband. This feible involves him in a most absurd misunderstanding and quarrel with his lady: till at length his secret comes out, through the faithfulness of a pretended friend, who endeavours, by taking advantage of his folly, to seduce the affections of his wife: but being entirely detected, Sir Basilian is cured of his weakness, and convinced, that when a husband is ashamed of loving a valuable woman, he must not be surprised if other people take her case in consideration, and love her for him. This character has been objected to, as one of nature. We believe it is not a common one, in this country particularly: but it has not been deemed altogether unnatural on the foreign stage, from whence our Author has borrowed it. It is, at least, a very supposable character; and, if not fraught with any striking, or generally useful moral, it however served to furnish some innocent entertainment, and to render *The Way to Destruction*, upon the whole, a more complete, and more considerable performance, than it was before.

Art. 12. *Anecdotes concerning the famous John Reinhold Patkul: Or an authentic Relation of what passed between him and his Confessor, the Night before his Execution. Translated from the original Manuscript, never before printed.* 8vo. 1s. Millar.

Contains some particulars more than are to be found in Voltaire's life of Charles XII. in a story of Peter the Great, and in other histories of those times. Patkul's murder, as Voltaire justly styles it, was certainly a most horrid and cruel piece of tyranny, for which all the sufferings which Charles XII. afterwards experienced, and even his own untimely death, could not sufficiently atone. But he was a brute, and a madman: which last circumstance may possibly be considered as some alleviation of his crimes.

N. B. Lest the assertion in the title-page,--' never before printed,' should mislead the reader, we think it proper to observe, that this tract has been more than once printed before, with additions not to be met with in this translation; and that a third edition of it is added to the fourth edition of that very curious and valuable book, entitled, "An Account of Denmark, as it was in the year 1692." Written by Lord Moleworth. Printed for Longman, 1738.

Art. 13. *Edgar and Emeline; a Fairy Tale. In a dramatic Entertainment of two Acts. As it is performed at the Theatre-Royal in Drury-Lane.* 8vo. 1s. Payne and Cropley.

A very pretty entertainment.

Art. 14. *A modest, loyal, and unassailable Answer for our countrymen to the Orders (first &c. &c.) of the Lord Marshal, relating to a general Mourning.* 8vo. 1s. Cooper.

This we do not understand. It appears to have some some covert meaning, but, if so, the Author has so circumspectly wrapped, or rather

ther locked it up, from vulgar apprehension, that he is in no danger of having his secret discovered, till he himself chooses to furnish the key.

Art. 15. *Two Dialogues on the Man Trade.* 8vo. 1s.
Waugh.

The interlocutors in these dialogues are Mr. Philmore, a private gentleman, and Mr. Allcraft, a merchant. The business of the former is to shew the inhumanity, injustice, and iniquity of the slave trade, and to convince the latter that he has been acquiring a fortune by means repugnant both to divine and moral laws. Mr. Allcraft is a mere man of straw, very easily convinced, and having already got a good estate by it, resolves to leave off the Man-trade. If Mr. Philmore's arguments should be thought conclusive, it will behove the government not only to prohibit entirely the slave-trade for the future, but also to give liberty to all the negroes that are now slaves in our colonies, even 'tho' we were never any more to see an ounce of tobacco or sugar in Great Britain.

But Mr. Philmore has not duly considered the inconvenience, nay, the cruelty that would attend his scheme of humanity. What is to become of these three hundred thousand emancipated slaves? It is more than probable, too, would be as unwelcome guests in their own country, as to their *quodam* masters. Should they be permitted to stay where they are, the European inhabitants must soon become slaves to them. Idleness, profligacy, and barbarity, are the genuine characteristics of all the Africans, and are more particularly exemplified in the inhabitants of that part of Guinea called the Slave-coast. In what manner they would exercise their power, if possessed of any, is easier to be conceived than expressed. Neither reason, justice, nor religion, can vindicate the giving liberty to a people, who, it is morally certain, would employ that liberty in the destruction of those who gave it. Without intending to impeach Mr. Philmore's philanthropy, or disinterestedness, it may be presumed, that if he was possessed of a plantation in which two hundred slaves were necessary, he would be induced to think the *generosity* of that legisture *cruelty*, which, by emancipating these slaves, reduced himself and family to the utmost degree of distress and poverty.

Had we either leisure or inclination, nothing would be more easy than to prove this Writer's scheme equally inconsistent with the laws of God and of nature, as with the established practice of nations. It would be a subject worthy the pen of humanity, to persuade the owners of slaves, to avoid the reproach of cruelty, with which it is so beset, and too many of them are but too daily reproached: could they be prevailed on to render the voice of the unfortunate more easy, and their burthens lighter, these truly pitiable creatures might by degrees be brought to consider their American bondage only as a happy deliverance from African barbarity.

* Before the slave-trade commenced, it was customary for the negroes, who were justly at war with our southern, to murder all their prisoners, after having made them undergo the most excruciating torments.

We are willing to believe our Author meant well, but as his doctrines have an evident tendency to promote a spirit of sedition in the colonies, he should have remembered that the latter can never be distressed, without affecting the peace of the parent country. To speak as charitable as possible of this performance (albeit it is to say, that it rather shows the party than the judgment of the Writer.

Act. 16. *Theſaurus Euphratiſe Latinorum, ſive unus quæ, in*
Servatis Latino ſuppreſſe, indicantur, et ex præſentibus
Auctoribus inſeruntur, cum Indicibus neceſſariis. Auctore
Elia Palacini, Reverend. in Dio Patri, Joanni Bangero
Epſcopo, a Sacri, et in Regia Aſſe Vicario. 8vo. 72.
Nante.

Cui literas humaniores modo a lumine salutarunt, (says the Author)
 perfectum habeant, quantum ad linguam Latinam probe callendam
 Etiam cognitis conducant. Id in Græcæ Classis *Liberius Be-*
ne- Meritum Oculis, cujus opusculi, vere ætate, utilissimam edi-
 tionem, deo dante, parabimus, insigne decessit. Idem in La-
 tina, præfere nobis non tæ. Lomax, præter quod plerique ex
 primis grammaticis regibus, quos hodie juvenis obstruunt, in
 studio præstantissimæ lingue rursus excutimus, quod prædicitur. par-
 tium quod vir, vel docti viri, *Ætatis* rursus præstantes, et ex-
 ceptis laudibus et edentibus præstantibus abirent, et in via Minerva
 temeritas eme laudibus præstantibus præstantibus præstantibus. Id ali-
 qua do specialis et sermone ex accemus, ubi præstantibus præstantibus præstantibus
 et exemplis præstantibus præstantibus to be merit of this work, it is
 executed with judgment upon the whole, and may be of great use to
 those who study the Latin language.

Art. 17. *The Rise and Progress of the Foundling Hospital considered. And the Reasons for putting a Stop to the general Reception of all Children.* 8vo. 6d. Sandby.

sensibly and clearly shews, by a series of just observations, on circumstances and measures apparently sufficient, that (considering the great moral, &c. of the burning question, the effect it must have on the morals of the people, b. encouraging idleness and checking industry, the detriment it may prove to the state in breeding up a set of people so unacquainted by any ties of relation or friendship, and also the great expence they have been to the public) the advantages which may result, or are likely to arise, from the hospital, are by no means sufficient to counterbalance all these inconveniences. From whence he concludes, that there was wisdom and humanity in the resolution of parliament, but foolishness, to prevent more children being taken in at the public expence, as well as in those which passed in

* It appears that the children have generally less in the stocking proportion of 47 out of 100 (47%) require total support, whereas in the country villages, from which most of these children have been recruited, the proportion has been less than 15 out of an hundred.

favour of the hospital, from the same good motives, before the experiment was tried.

Art. 18. *A Journal of the Travels of Nathaniel Snip, a Methodist Teacher of the Word; containing an Account of the many marvellous Adventures which befel him, in his Way from the Town of Kingston upon Hull to the City of York.* Bvo. 6d. Bristol.

A ridicule of the journals of Mess. Whitefield and Wesley; in which there is but too much foundation for burlesque. This pamphlet is, himself, however, equally reprehensible; for he has made such frequent and irreverent mention of the name of the Lord, as cannot but give offence to every decently pious ear. notwithstanding he puts this prophorization into the mouth of a wretched fanatic.—If the sacred name of God ought never to be *light*ly used, on any pretence whatever, how much less so in a piece of *outrage*?

POETICAL.

Art. 19. *Poems on several Occasions.* By William Hamilton of Bangour, Esq; 12mo. 3s. 6d. Edinburgh printed by Gordon, and sold by Becket, &c. in London.

Most of these pieces have already appeared in print; but this is the first compleat edition of Mr. Hamilton's works. He himself prepared it for the press; but did not live to compleat the publication. He was a Gentleman of considerable fortune, and of an ancient and honourable family in Scotland. He appears to have been a man of a social turn. well bred, had travelled, and acquired a thorough knowledge of mankind. As to his genius, tho' not greatly elevated, it was by no means inconsiderable. somewhat upon a par with our Pointrel's, or Deau Parnet's. His verses are very unequal. some harmonious and pleasing; others rugged, and difficult to repeat. It is turn was enough for a song, verses to a Lady, an imitation of Horace, an Ode from Anacreon, an Epitaph, a familiar Epistle to a Friend, and such like short and unlaboured productions. written, we apprehend, purely as the French say, *pour s'amuser le temps*—for the amusement of a Gentleman, whose acquired *talents*, perhaps, rather than native genius, led him to make these occasional addresses to the Muses.

The following imitation of Milton's *L'Allegro* will be no unfavourable specimen of Mr. Hamilton's poetical abilities.

Be gone, pursuits so vain and light;
Knowledge, mistress of delight;
Lean study, ere of fallow doubt,
I put the musing tapes out:
In that I all, a long adieu;
But what has 'ere to do with you?
For lo! I go where beauty lies,
To satisfy my town's desire.

For

For lo, I seek the sacred walk
 Where Love, and gentle Beauty call.
 For me she has adorned the room,
 For me has shed a rich perfume
 Has she not prepared the tea?
 The kettle boils—the waiters come.
 I come, no suppers, but a song
 Youngest poet, a jolly throng!
 Through silken pores, and list'ning ears;
 Harsh jests, and vulgar jests;
 Tender words, and kind intent,
 Longest food, and blindest meat,
 Vicious counsel, woe, and loss,
 Sudden shifts, and sudden shocks;
 Clouds of rain, and wishes true;
 'Tis old Hove's footman's best;
 Modesty, that turns aside
 And backward looks her form to hide,
 Head him Vain, till gain's young
 And Meekness, with a Master's tongue;
 Saute, by Good humour quick'd
 In a many-colour'd veil.
 And enters leaning at the door,
 Who sends thy dancing Page before;
 The rosy boy of kind delight,
 Attendant on the lover's night,
 Fast in his very thistle flies
 Though the bright flames of mingling dies,
 As with a very finger more
 To kiss the taken cord of Love;
 And stop who softly steering goes
 Occasion hug, on her knees,
 When Youth with wretched lock espies,
 To seize the forelock ere it flies,
 Ere he her bald pate shall survey,
 And well ply'd heels to run away.
 But our own Case be far from hence;
 Vain form's sake, and sherd's love;
 Misspent doubts, the woes they bring;
 And lessons, of heretofore,
 Despair, that solitary stands,
 And wrings a halter in his hands;
 Flattery false and belov'd sound,
 And Dread, with eye full looking round;
 Avance, bending under pest;
 Conceit, that gazes on herself;
 O Love! ev'ry high-crowned Pride,
 Nymph of Amazonian stride
 Nor in these walls, like warring-maid,
 Be Curiously survey'd,

Thao

That to the key-hole lays her ear;
 List'ning at the door to hear;
 Nor farther Time, unless he's found
 In triumph led, by Beauty bound,
 For'd to yield to Vigour's stroke,
 His blunted scythe and hour-glass broke.
 But come, all ye who know to please;
 Inviting Glance, and downy Ease;
 The heart-born Joy, the gentle Care;
 Soft breath'd Wish, and pow'r of Prayer;
 The single Vow, that means no ill;
 Believing Quiet, Submissive Will;
 Constancy, of meekest mind,
 That suffers long, and still is kind;
 All ye who put our woes to flight;
 All ye who minister delight;
 Nods, and wreaths, and becks, and tips;
 Meaning winks, and roguish trips;
 Fond deceits, and kind surprises;
 Sudden snaks, and sudden rises;
 Laughs and toys, and gamefome fights;
 Jolly dance, and girds and flights;
 Then to make me wholly blest,
 Let me be there a welcome guest.

Art. 20. *Verses on the Demise of the late King, and the Accession of his present Majesty. Most humbly addressed and presented to his Majesty at St. James's.* Folio. 6d. Dodsley.

If in this performance, Mr. Lockman cannot be said to have excelled every other Bard that hath tuned the lyre on the late general condoling and congratulating occasion, neither can we allow him to be the meanest of the melodious throng.—This courteous Gentleman is a kind of Voluntier-Laureat, on such like courtly occasions.

Art. 21. *The Antiquarian School: Or the City Latin Electrified. A Ballad. Dedicated, by Permission, to Sir Nicholas Nemo, Knt.* By Erasmus Hearne, A. M. F. A. S. Folio. 6d. Stevens.

This ballad of sixteen stanzas, is less diverting and lively than the prose pamphlet that occasioned it: but, perhaps, the tune and the derry down were intended to compensate for such defects. The sole thought that runs, or rather hobbles, through it, is the staggering attitude of this formidable modern *Busby Birch*: whence we suspected at first, as the bard of *Gaiety* absolutely affirmed of Horace, that this balladist had stole our* fine thought, untill we reflected, that the very sound of *Busby* must necessarily excite the same image. Though the ditty seems rather ironically levelled at the said *Busby*, yet as different stanzas squint strangely between him and the City Latinist, perhaps

* See the Article of *City Latin*, in our last.

the chief purpose of this merry Gng. was to put in for his tune in the squabble, no matter what the words were; since your finest fingers disguise them sufficiently, to cause their hearers with impunity all the while; it so retained. Besides, as he has dedicated it to Sir Nemo as Nemo, he might suppose there was some propriety in making nothing of it. Nevertheless, as he does not appear to value himself highly on his strain, we shall adopt his own character of his song, and join our interest with Dr. Basky (not to call him Dr. Bask only) to his own application, for being let off this time.

Now ending my song in the language of France,
With sim'le *Fénelon's* motto, *car, j'ai eu mal payé*;
A moer to lie this, some few moments to tell,
Dear Doctor! don't bog me for writing so ill.

POLITICAL.

Art. 22. *The History of the Proceedings in the Case of Margaret, commonly called Peg, only lawful Sister to John Bull, Esq;* 12mo. 2s. 6d. sewed. Owen.

A very unequal imitation of, or rather a sequel to, the admirable *History of John Bull*. It has neither the humour nor the object the original; and, indeed, it is sometimes not even common English. The Author is evidently a North Briton, not sufficiently acquainted with our language, to express himself decently in print. How great does it seem to have been his presumption, in pretending to imitate so excellent a Pattern!

Art. 23. *Things as they are. Part the Second. By the Author of the First.* 8vo. 1s. 6d. Kearsly.

The Tunes which are in this pamphlet, etc. false representations, haughty observations, malicious insinuations, malignant reflections, and bombast expressions. Is a specimen of the Writer's wit, candour, and elegant phraseology, we will do him the justice to select one of his best paragraphs.—"If it is allowed," says he, "that, every thing considered, Britain might, without too much hazard, have ventured to have stood upon her own strength, and upon that of the resources already existing, the consequence is evident of the necessity of a recourse to an expensive burdensome ally, who could only embarrass our cause, distract our councils, and, by the tenor of a partial and separate engagement, take our own fair honest powers of view from us, to give us, what? his, of which it is impossible to say what they were, or what they would be."

If our Readers have sufficient acuteness to perceive this compound of sophistry, we give them joy of their superior discernment. For our parts, we own ourselves not equal to the task; neither, indeed, do we think it material to determine the leading question, viz. "Whether Britain, singly opposed to France, be a match for France or not." A question that is simple, indeed, who can imagine that France and Britain will ever oppose each other, without records. We may venture to say therefore, that the *Practical Alliance* did not

any way

simplify our cause, for it was evident from the French intrigues at the court of Vienna and elsewhere, that they had no intentions of pursuing any such simple operations.

- Art. 24. *Reasons in Support of the War in Germany. In Answer to Considerations on the present German War.* 8vo. 1s. 6d. Woodfall.

Though the reasons here urged, have been most of them published already in former answers, yet this pamphlet is not without its merit. The composition is spirited, yet without any mixture of acrimony and if the writer has advanced nothing new upon the subject, he has nevertheless illustrated the arguments he has adopted, with great force and perspicuity.

RELIGIOUS and CONTROVERSIAL.

- Art. 25. *St. Paulus Antinomian: or a Vindication of that Apostle's Doctrine from the gross Charge of Heresy, Fanaticism, and Licentiousness. In a Letter to the Rev. Mr. Dodd, Lecturer of West-Ham in Essex, &c.* By Robert Elliot, A. B. late of Bennet-college, Cambridge. 8vo. 6d. Keith, &c.

This methodical Wrangler seems inclinable to enter into a controversy with the Gentleman to whom his pamphlet is addressed, about the doctrines of *Repentance, Faith, and imputed Righteousness*; but we are glad to hear, that Mr. Dodd is very little disposed to enter the lists with this violent champion: for which instance of his prudence, we think he deserves the thanks of every Well-wisher to Religion, which has ever been a sufferer by such contests. He has, moreover, the hearty acknowledgements of the Reviewers, who desire to hear no more of Mr. Elliot, and his writings.

- Art. 26. *An Address to Persons of Fashion, containing some Particulars relating to Balls. And a few occasional Hints concerning Play houses, Card tables, &c. In which is introduced the Character of Lucinda, a Lady of the very best Fashion, &c.* By a Gentleman of the University of Oxford. 8vo. 6d. Keith.

A pious invective against the fashionable amusements mentioned in the title-page, but, we doubt, it will not prove very efficacious: for the ingenious Author has hurt his cause by running violently into the opposite extreme: as if there were no medium between downright abstinence and perfect purity.

- Art. 27. *Three Discourses delivered October the 25th, 1759, being the Day appointed by Authority, to be observed as a Day of public Thanksgiving, for the Success of his Majesty's Arms, more particularly in the Reduction of Quebec, the Capital of Canada.* 1810

With an Appendix, containing a brief Account of two former Expeditions against that City and Country, which proved unsuccessful. By Jonathan Mayhew, D. D. in Boston. 8vo. 1 s. 6d. Miliar.

These Discourses are principally to be considered in an historical and political view, and as such we recommend them to our Readers. In the first, the Doctor takes a view of our military successes which preceded the reduction of Quebec; in the second, he illustrates the importance of the acquisition, and shows the great advantages, arising from it, both to Great Britain and her American Colonies.—The Appendix consists chiefly of a narrative of facts, and some material circumstances, collected from Sir Henry Den Walker's *Journal*, and the *Private Memoirs*, from Campbell's *Letter of the Admirals*, and Mather's *Life of Sir William Phipps*.

ART. 28. *Letters to Correspondents. Containing Answers to A. and B. relative to the Liberty of the Press, and Answers to posthumous Letters written by C. in the Year 1742, wherein the genuine and Apostolical Manner of administering an Institution of Jesus Christ, is debated with Erasmus and Casander.*—By the Author of a new Office of Baptisms, formed on the Plan of the New-Testament. 8vo. 1 s. Henderson.

In a short address, by way of preface, Mr. Harrison (the Author) informs the public, that this Collection of Letters is intended, *to give his correspondents—so as to answer the reasons which he has assigned—so as to settle the dispute—and so peace opinions in a true light, just before the world has been industriously misrepresented.*

How far the publication of these Letters may be likely to answer his intention, we shall not take upon us to foretell. It appears, from what in the first part, that Mr. Harrison once proposed to have published (as anonymous) a number of Letters, which were recently received from a friend, now deceased, on the subject of baptism; together with his own answers to them. It seems, however, that he has, though with diffidence, been, at last, prevailed on to lay aside this intention, in consequence of the strong remonstrances made against it, by two other of his, and the deceased's friends.—But what is all this to the public? Mr. Harrison, indeed, seems to think it of great importance; but we should apprehend that a debate so entirely personal, and scarce appearing at all interesting to any, besides the parties themselves.—The reason which any of these Letters have to the *liberty of the Press*, we ourselves utterly unable to perceive.

In the second Part we have Mr. Harrison's answers to the above-mentioned Letters of his deceased friend. From which answers, it appears that Mr. Harrison was formerly a Presbyterian minister,—that his first objection in administering infant baptism, and by the

mode of sprinkling, was occasioned by reading Wall's history—and that he afterwards became a strenuous Antipedo-baptist.

Here we cannot help repeating a very common remark, (strongly confirmed in the present instance) That new converts, to any controverted opinion, are generally its warmest and most zealous advocates. But, indeed, this is very natural; for those who act upon principle, as sincere converts do, will, doubtless, express more concern and zeal, than those who think only by hereditary right; and quietly hold the opinions of their grandmothers, without the least scruple or enquiry.

But though Mr. Harrison's zeal may, perhaps, by some, be thought to out run his knowledge; yet he seems to have given very evident proofs of his integrity. Neither do we think that what he has said in defence of immersion, as that genuine and apostolic manner of administering the Christian ordinance of baptism, will be looked upon as either trifling, or unimportant, by many who turn their thoughts to the investigation of this subject.

At the end of these Letters we meet with an address to the Readers of the *New Office of Baptism*, wherein the justness of our strictures upon the style of that performance is acknowledged in such a manner, as shews that all Writers do not think themselves encouraged, when they happen to be blamed.—With regard to the style of the present pamphlet, truth obliges us to say, that it is more agreeable to the requisite ease of epistolary correspondence, than the perusal of the above-mentioned *Office* encouraged us to expect.

SINGLE SERMONS.

1. Preached at the Ordination of the Rev. Mr. Samuel Buncombe, at Crediton, Devon Nov. 26, 1760. By James Rooker, of Bridport. Together with Mr. Buncombe's Confession of Faith, and an Exhortation to him. By Jonathan Wheeler, of Axminster. 12. Furd.

2. —At the Charter house, December 12, 1760. The Day appointed for the commemoration of the Founder. By W. U. Wray, M. A. Rector of Wexham. Bathurst.

3. *The charitable Man the best Oeconomist, Patriot, and Christian.* —at St. Thomas's, Southwark, January 1, 1761; for the benefit of the Free-school in Gravel-lane. By E. Radcliffe. Henderson.

SERMON on the King's Death.

4. *Britain in Tears for the Loss of her Sovereign; or the Character of a worthy Magistrate, and the Respect due to him:* preached at South Petherton, Somerset. November 9, 1760. By J. Kirkup. Backland.

The remainder of the Sermons in our next.

THE MONTHLY REVIEW,

For MARCH, 1761:

Continuation of the Modern Universal History. See Review for last Month.

The Remainder of Vol. XXI. and Vol. XXII.

THAT we may the sooner arrive at the conclusion of our account of this voluminous work, we shall, without farther preface, or formality of introduction, proceed to lay before our Readers, a summary view of the contents of the remaining volumes.

Isabella, sister of Don Henry King of Castile and Leon, was declared presumptive Heiress of those kingdoms, in 1468; and the year following was married to Ferdinand, who had the title of King of Sicily, and who was the immediate Heir of Don Juan King of Arragon and Naples. Upon the death of Henry, in 1474, Ferdinand and Isabella were proclaimed King and Queen of Castile and Leon; and by the demise of Juan, in 1478, they became possessed of the kingdoms of Arragon and Naples*. From hence may be dated the junction of these extensive and powerful dominions, to which we, per-

* In ascribing the dominion of Naples to Don Juan, we only copy our Historians, who in this point are manifestly mistaken; for Don Juan, exclusive of his hereditary kingdom of Arragon, was only King of Sicily, which title he conferred on his son Ferdinand, in order to facilitate his marriage with Isabella — Naples was conquered by Ferdinand, in 1505. See Monthly Review, vol. XII p. 201.

up somewhat too hastily, had referred the third Epoch of Spanish History, seeing this Monarchy cannot be properly said to have been completely united before the accession of Charles the first.

'The first care of their Majesties was to restore the interior peace of their realms, which was happily effected by their condescension in some respects, and by their firmness in others.—The kingdom of Granada was all that remained in possession of the Moors in Spain: this had been the most flourishing of all their principalities, as having under its jurisdiction thirty-two cities, and ninety-seven walled towns, exclusive of innumerable villages, the inhabitants of which paid an annual tribute of seven hundred thousand crowns in gold. In its most flourishing state, the city itself contained upwards of sixty thousand houses, and four hundred thousand inhabitants.'

Ambition, religious zeal, and private resentment, combined to animate Ferdinand and Isabella to subdue this kingdom. The war commenced in 1481, and was continued with various success for ten years. In 1491 the capital was taken, and the power of the Moors effectually reduced; the honour of this event may justly be ascribed as much to the prudence, economy, and resolution of the Queen, as to the fortitude of the King, or the valour of his troops.

Our limits will not permit a detail of particular circumstances; suffice it then to observe, that in the course of this reign the Pope was humbled, and compelled to submit, Naples and Navarre were conquered, America acknowledged the power of the Spanish arms, and what was of greater consequence, the western world was discovered by Columbus.

Fortunate as these Princes appear to have been in their public transactions, they were less happy in their private concerns. Edward 4. 1483, they left them only son Don Juan, in the seventh year of his age, and the next year their eldest daughter Isabella, the wife of Emanuel King of Portugal, and their second daughter, was the wife of Philip Archduke of Austria. By the death of her brother and sister she came to be sole possessor of the Spanish Monarchy: the archduke seems not to have been the most complaisant husband, nor the most dutiful son-in-law; and the Princess had misfortune to be ever understanding visibly impaired during a long illness. This series of calamity greatly affected the queen, and brought her to the grave, in 1504.

Queen Isabella by her will, called her daughter to the succession [of Castile], and after her, the Prince Don Carlos; but appointed her husband Don Ferdinand Regent of the kingdom, till her grandson should attain the age of twenty. Philip refused to submit to this appointment; he demanded and obtained the regency as husband of the Queen; but, during the short time he held it, he behaved in such a manner as entirely alienated the affections of the Castilian Nobility and People, and might have been productive of tragical consequences, had they not been averted by his death, which happened on the 25th of September 1506.

Ferdinand had retired to his paternal kingdom of Arragon; but upon the decease of Philip, was recalled to the regency, which he held during the remainder of his life, and exercised with such prudence and moderation, as afforded entire satisfaction to the people he governed. He died the 23d of January 1516; having declared, by his last will and testament, his daughter, Queen Joanna, the sole Heiress of all his dominions; and, after her, his grandson, Don Carlos. Cardinal Ximenes was appointed Regent of Castile, and the Archbishop of Saragossa Regent of Arragon.

Ferdinand was undoubtedly the Founder of the Spanish Monarchy; nevertheless, the union of the Spanish dominions cannot properly be said to have been complete in him, seeing the kingdoms of Castile and Arragon were separated by the death of his Queen Isabella, and that to his death he only governed the former kingdom with the title of Regent, on account of the incapacity of his daughter, and the minority of his grandson. The accession of the latter introduced a new family to the crown of Spain, and established this Monarchy on a solid basis. We mention this to correct, what we judge, an error of our own; nor shall we ever be ashamed of acknowledging any others, upon due conviction.

As our Readers will here have an opportunity of seeing clearly in what manner the government of all Spain devolved upon the House of Austria, it is hoped they will not be displeased with our enlarging a little on this head, as it is one of the most remarkable Epochs in modern History.

It has already been mentioned, that Cardinal Ximenes was appointed Regent of Castile; Ferdinand had for many years experienced his abilities and integrity; and from thence was induced to repose in him this important trust. Nor did he prove himself unworthy that confidence: to his management it

it was principally owing, that Charles was permitted to return to the Court of Spain, while his mother was alive. By his prudent and vigorous conduct he preserved Navarre; he regulated the finances, and he consolidated the affections of a people naturally adverse to the government of a foreigner. He constantly endeavored to make the Crown sit easy on its throne, and to render the people happy. A concurrent History makes him a faithful Minister, an able Statesman, and a liberal Patriot. Envy created him some enemies, his services to his Prince met many more. He was respected, nor was that sufficient to frustrate the impetuosity of those who equally dreaded his power and his probity. It might be apprehended that his interests might gain him an ascendancy over his King; it must be feared, by those whose business it was to plunder a rich country, that he would be an insurmountable obstacle to their wishes; but from whatever motive it happened, it is generally agreed, that he was poisoned in his journey to meet the King,—a whose fate it is also said, he had drawn up some very salutary instructions for his better governing a people to whom he was a stranger.

After having so fairly given this Cardinal's public character, we shall not hesitate to add, from our Authors, some particulars of his private life.

“The greatest part of the Spanish writers agree, that though his father was in low circumstances, yet the family of Cineros was of ancient Nobility. It so, the Cardinal took care not to discredit them by the addition of any more distinctions, of which he bestowed some upon men of the first rank. He left his relations nearly in the same state in which he found them. In all probability this proceeded from a settled persuasion that it was best for them. In the midst of his greatness, he went one summer to the village where he was born, visited his kindred, and entertained them with all the marks of civility and affection possible. Amongst the rest, there was an old man who lived very decently upon a narrow income, and took great pains in breeding up his children. He was baking his bread in little cakes when the Cardinal came, on which he ran up stairs to change his cloaths; but he made him come down immediately: “Your dress, and your business, said he, very well become your station, take care that your bread don't burn, we can discourse together while you are turning it.” He enquired afterwards into the number and circumstances of his family; and when he took his leave, gave him wherewithal to provide for them.

His humility was very unaffected, and broke out sometimes very unexpectedly; he was present once when Doctor Nicholas de Paz was explaining the Philosophy of Raymond Lully; and, in speaking to the question, whether that famous man had the Psalm on her's door, or not, he took notice of a passage in the Psalm, which has been thought to look that way: "He raised up the poor out of the dust, and streth the needy out of the dunghill, that he may set him with the Princes, even with the Princes of his people." That portion of Scripture, said the Cardinal, may be much more naturally interpreted, for instance, in my own case; and then ran out in a long detail of his own meanness, and the wonderful manner in which he had been exalted, and this in so pathetic a manner, that it drew tears from all who were present. Those who lived in and near his time, believed that he had the gift of prophecy, which arose chiefly from the two brothers, Charles and Ferdinand, saving frequently, on the great events of their life, "This was foretold me by Cardinal Cisneros." It is very certain, that he advised Charles to send his brother out of Spain, and to divide his dominions with him. This, said he, will constitute two great houses, and in your turns you may be both Emperors; which, as he took his advice, actually came to pass. But what came nearer to this point was, the agreement he framed between Ferdinand the Catholic and his son-in-law Philip. He took the oaths of each of them, and, at the time he took them, he said, "Remember what I tell you, if you break this oath, you will not long survive it," which was actually the case with respect to Philip, who broke it, and died soon after. He had a great contempt for what were styled the Arts of a Court, and would never use them. Don Pedro Porto Carrero, who was with King Charles in Flanders, wrote to him, that he had many enemies there, and advised him to make use of a cypher. He thanked him for his intelligence and his friendship, but rejected the expedient. "I have nothing," said he, "that I desire to conceal; and, if I write any thing that I am sure, I will not deceive my enemies of their evidence." He behaved severely himself to the Nobility, but he advised both Ferdinand and Charles not to treat them with rigour. "Amovent, said he, is their common crime, and you will do well to make submission their only punishment." His Conduitor Adrian, was miserably disturbed at the libels that flew about, but Ximenes, who was as little spared, bore them with great temper. "We act, said he, and we must give others

more generally known by the style of Charles V. His reign may, strictly speaking, be called a military reign. Italy, France, Germany, and Africa, experienced the force of his arms. In the first* he was victorious, in the other countries he could not boast of great success.—Worn out with care and disappointments, his Crown grew too weighty for him; he resigned that and his hereditary dominions to his son Philip II. in 1556: and retired to a monastery, where he breathed his last, in 1558.

When Philip ascended the throne, the monarchy of Spain was at the summit of its glory. Italy acknowledged its sway; Charles had added the Netherlands to the possessions he derived from Ferdinand; and immense treasures were brought from the Indies. This Prince was well versed in the political intrigue, and had formed very extensive schemes of power, but succeeded in very few. Tho' he annexed Portugal to his dominions, yet he was despoiled of most of his possessions in Africa: the Netherlanders revolted; he was disappointed in France; and his attempts upon England ended in the ruin of the Spanish marine.

As our Authors have attempted the characters of most of the Prince, whose actions they have described, their picture of Philip II. may serve as a specimen of their colouring.—'He was styled Philip the Prudent, and with justice; for he was in all things a Politician. Those who magnify his piety, by which they mean his zeal for the church of Rome, seem thereby to offer an exception; but they only seem to offer it; for Philip was only a political Bigot. When Philip began his reign, he was only upon bad terms with the Court of Rome; he was therefore no Persecutor in England, but shewed rather a compassion for those that suffered here for their sincerity in the faith. He introduced and subjected the Spanish church to the decrees of the Council of Trent, but it was in his own way, and by his own authority; and though, through his whole reign, he was pressed to furnish the Moreoscos for the security of religion, his constant answer was, "You must find some other way; for this is impracticable." The truth of the matter is, the church was the great instrument in his government, and he made great use of Churchmen in his administration; and thus his zeal is accounted for on political principles. In

* With respect to this Prince's conquests in Italy, our Readers are referred to the Review, vols. XI. XII. XIII. XIX, &c. under the title of *Giulio Romano*.

point of system, if even a modern Prince aimed at universal Monarchy, it was impossible. He was disappointed in his schemes, but some schemes were equally bad and well contrived. He was near being King of the Romans; he bid fair for making his daughter Queen of France; and his projects for the conquest of England were detected by Providence, but by competent Judges were never detected. As his plans were very extensive, so he had great fertility of invention, and was never at a loss for expedients to piece them together again when broken, till his treasure and his power were equally exhausted, and then as he began, so he ended, his reign, without availing to effect his purpose. In his domestic administration, he has been justly commended for encouraging and promoting men of abilities; but he detested the Nobility too much, and therefore he advised his son to a contrary course, that of caressing the Grandees, and curtailing the revenue and power of the Clergy; and thus he did from his observation, that new men were industrious, and being raised from nothing, nothing could content them. It is very certain, that he had not much affection, and less of pity, in his composition; but it is as certain, that he has been represented as more cruel than he really was; for however severe he might be when his scheme of policy required it, he was never wantonly so, and could not therefore be said to delight in blood.

In private life he was vicious, and therefore his pretences to religion were certainly political; for true piety appears in the conduct of a man's life, and is not to be taken from exterior actions, which may have another motive, and must have it, when, with high pretensions to piety, a person is corrupt in his morals. He had great haughtiness in his nature; and it was said, that though in his person and his complexion he resembled the Spaniards, his temper and behaviour were entirely of the growth of Spain. Those who had audience of him, spoke upon their knees, which he excused from the lowness of his stature, pretending he did it to avoid being overshadowed by those who addressed him. He not only held the Nobility in *intimacy*, but at a distance; and, to qualify these apparent signs of pride, he was very easy of access to persons of meaner rank, but without departing from his dignity, unless he might be said to do in conversing familiarly with Peasants. He used the like condescension to Churchmen, to his Ministers, and to the Ladies. He acquired by habit such an equality of temper,

per, that success, or the want of it, made no alteration of his behaviour. He was never reputed brave, but he had a great firmness of mind; and tho' less active than his father in his person, who executed all his great designs himself, yet he was at least equal to him in address; for he gave his enemies more disturbance by the factions and insurrections excited by his intrigues, than the Emperor had ever done by his arms.

Upon the whole, his ambition and his policy made him great and terrible during the major part of a long reign; but at last senility made him odious, and exhausted his powers. He saw then, when it was too late, subscribed to the advice given by his father, and penned a censure of his own conduct for the use of his son.

This Monarch died in 1698: the affairs of Spain continued to decline under his successors Philip III. Philip IV. and Charles II. A greater proof of the imbecility of the Spanish government can not be offered, than the repeated attempts in the reign of Charles II. to parcel out his dominions among a variety of Princes, without the consent, and even against the inclination of the possessor.

Charles II. died in 1700; having first been prevailed on to name a will, by which Philip of Anjou, grandson of Lewis XIV. was called to the throne of Spain: the disputes which arose directly arose in consequence of this will, are so recent, that they may be presumed generally known; such as are not well acquainted with those transactions, may in this work meet with a succinct and methodical account of them.—Our Authors conclude their History of Spain, with the effect of the death of Philip V. in that Monarchy, by the Peace of Utrecht.

Vol. XXII. contains the History of Portugal and Navarre.—Upon the revival of the Christian power in Spain, Portugal was, by degrees, delivered from the tyranny of the Moors, and became an independent Sovereignty, in the year 1145. Tho' we have not room to specify the actions of the several Portuguese Monarchs, whose histories are here continued to 1714, yet, with a view of contributing to the entertainment of our Readers, we shall select a few of the most memorable particulars.

Philip I. of this was the eighth King of Portugal; he ascended the throne in 1357. While only Prince, he was unfortunate

nate in his amour with the famous Donna Agnes de Castro*, who was murdered by the command of his father. Pedro distinguished his reign by a steady and impartial administration of justice, by which he rendered his people no less happy than himself. The following instances both of his equity and inflexibility in this respect, are preserved by our Historians.

* An Ecclesiastic, in a high fit of passion, killed a Mason whom he had employed, for not executing something agreeable to his mind. The King dissembled his knowledge of the crime, and left it to the cognizance of the proper Courts, where the issue of the business was, that the Priest was suspended from saying Mass for a year. At this slight punishment the family of the deceased were highly offended. The King caused it to be hinted to the Mason's son, that he should kill the Priest; which he did; and falling into the hands of Justice, was condemned to suffer death: but as no capital sentence could be executed without the King's consent, this was laid before him among the rest; upon which he asked, what was the young man's trade? It was answered, that he followed his father's; then said the King, I'll commute this punishment, by restraining him from meddling with stone or mortar for a twelvemonth. But after this he punished capital crimes in the Clergy with death; and when they desired that his Majesty would be pleased to refer their causes to a superior tribunal; he answered very calmly, that is what I mean to do; for I send them to the highest of all tribunals, to that of their Maker and mine.

* A woman of intrigue, whose name was Eleanor, having corrupted a young girl for his Admiral Lanforata Petania, the King condemned the old woman to the flames, and the Admiral to lose his head. It is, indeed, true, that at the request of the Republic of Genoa, he pardoned him; but it was some years before he was suffered to appear again at Court. Complaint being made to the King, that an Officer of Justice having delivered a summons to a person of distinction, he in a rage gave him a box on the ear, and pulled him by the beard, the King, turning to the sheriff who was near him, said, such a one, naming the person of distinction, gave me at such a time a box on the ear, and

* Mrs Behn has celebrated this Lady in a Novel, and her misfortunes have been the subject of some dramatic poems.

* pulled

• pulled me by the beard, for which he was immediately re-
 • prehended, and lost his head. If this inflexibility of ju-
 • had ever digressed from the road of strict justice; if he ha-
 • ever respected persons, or been less severe to those than
 • him than to the rest of his subjects, he had certainly been
 • odious; whereas the rectitude of his conduct recom-
 • him, in spite of his severity, revered; insomuch that his
 • subjects said unanimously of him on his death-bed, that
 • ten such years of government had never been seen before,
 • nor would be seen again.'

Of all the Kings of Portugal not one deserves to be more
 honourably mentioned than Emanuel, who became possessed
 of the crown in 1495. he was surnamed the *Fortunate* with a
 great propriety; for his neighbours, as well as his subjects
 were partakers of his good fortune. To his sagacity and
 management must be attributed the discovery of a direct
 navigation to the East-Indies, by which means a new chan-
 nel of commerce was opened, and a spirit of discovery diffused
 throughout Europe. He was distinguished for being frugal
 without parsimony, and generous without prodigality. When
 his ministers proposed any new taxes, 'Let us,' he would
 say, 'be first clear, that the raising of money is necessary.'
 When that point was determined, he would add, 'Now let
 • us see what expences are unnecessary.'—'He rewarded all
 • services with his own hands, and that without delay, but
 • withal moderately; and he used to say upon these occa-
 • sions, "I would give more, but I must give to many."—
 • By his neighbours he was always courted and revered, for
 • though he loved peace, his troops were kept full and in
 • constant exercise, a strong squadron at sea, and an exche-
 • quer never empty; which precautions deterred insults, and
 • in case of accidents procured immediate satisfaction.'—He
 had a taste for architecture, and built and endowed several
 hospitals and religious houses; the most remarkable of which
 is the famous monastery of Bethlehem, commonly called Bel-
 lem. 'There is a town, a monastery, and a fort, all of
 • this name, which lie between four and five miles from
 • Lisbon, on the river Tagus; but the monastery gave its
 • name to the other two. The church, which at a distance
 • appears a most stupendous fabric, is allowed to be a most
 • correct and finished structure, when surveyed with the great-
 • est care. It is not so much worthy of the great Emanuel from
 • its beauty and magnificence, though there can be scarce any
 • thing more splendid, as from the boldness of the design, and the
 • success

success with which it is executed. It is the true picture of its founder, sublime and striking, but at the same time regular and harmonious. His tomb, and that of the queen Donna Maria, are very fine, as are indeed all the monuments that adorn this sacred structure, which are many in number, princes and princesses of the blood being interred here, as well as kings and queens; with this difference, that the tombs of the latter are supported by elephants, and adorned with crowns and escutcheons. The cloister belongs to the order of St. Jerom, capable of holding two hundred monks, who have very spacious and airy apartments, which look either upon the sea, or upon beautiful orange gardens, that equally charm the sight and smell. The revenue of this convent amounts to about eight thousand ducats, and besides those vast and elegant gardens, that serve for pleasure and amusement, there is a very large park capable of supplying them with corn, wine, and fruits of every kind. This park is completely walled round, and not only the church and convent, but every building dependent on them, is of hewn stone. There is in its vicinity another building, large, neat, and wonderfully convenient, into which are received all such gentlemen as have spent their lives in the King's service, without acquiring wherewith to maintain themselves. At their admission they receive the order of Christ, which is the most noble in Portugal; and, during the remainder of their lives, enjoy every thing that can render their decline comfortable; a good table, pleasant apartments, suitable diversion, cheerful conversation, with strict attendance, and in case of sickness the assistance of physicians, surgeons, and nurses, all of whom treat them with a respect due to persons honoured with the express protection of the crown, according to the solemn institution of Don Emanuel, whose design it was that they should not be relieved there, but rewarded. Over against the church and cloisters, but in the middle of the river, there stands a large square tower, which may be considered as the citadel of Lisbon, as all ships that pass are obliged to salute it, and to produce their bill of health at their arrival, and proper certificates when they depart. The place of arms is extremely well fortified, and supplied with artillery. The lower stories of the fort are employed as magazines, and the upper furnish apartments for prisoners of state. The village or town of Bellem, has risen from the great resort to the places already described.

We

We have already taken notice of the reduction of Portugal under the power of Spain by Philip II. to which we shall add, that if the Kings of Spain had been contented with a willing obedience from their Portuguese subjects, instead of endeavouring to make them slaves, it is more than possible, they would have preserved their allegiance. But the knowledge they had usurped unjustly, they governed with tyranny, and brought on that revolution which surprised all Europe in favour of John Duke of Braganza, whose descendants still remain in possession of that crown.

From what has been said of the kingdoms of Spain and Portugal, our Readers may be partly acquainted with the manner in which our Authors have conducted this history, for which reason we shall be more concise with respect to Navarre, and content ourselves with only mentioning the while this kingdom was governed by its native Princes, under whose dominion they continued 427 years, it was respectable, and powerful. In 1285, it was annexed to France, and from that time to the conquest of it by Ferdinand, it was perpetually embroiled in wars with its neighbours. What is most remarkable under all their difficulties, and various revolutions, 'the people of Navarre have preserved their laws and liberties entire, and though the King of Spain sends a Vice-Roy, while the French King keeps the title, yet they are alike benefited in point of revenue, not a single crown passing out of Navarre except it may be what a Vice-Roy can save, whose salary is but six thousand pieces of eight, and the whole revenue amounts but to forty thousand, which is about a piece of eight for every family.'

[*To be continued.*]

The History of the Roman Emperors from Augustus to Constantine. By M. Crevier, Professor of Rhetoric in the College of Beauvais. Translated from the French. Vol. VIII. 8vo. 4 s. 6 d. in boards. Knapton.

IN the last volume of the Review, p. 497, our Readers may see an account of the preceeding volume of this work. We have hitherto found a series of Emperors follow each other, chiefly by regular hereditary succession or adoption, while on the one hand the oppression of the degenerated Romans called for a humane concern, when we beheld them under

under the dominion of *Verus*, who brought the form of
man; but this was succeeded on the opposite side, the
action, when the, and the terms of *Verus*, the
and *Verus*, and *Verus*, were the first to
concern the minds of the people, and the first to
be seen, but they were the first to see that a great
opportunity had been given, and that a great
in the more private days when the people were
lived, the calm and quiet of the people were too weak to
stand against the force of the people, and the people
were of no avail, and the people were of no avail.
For a short while from the first, only, and then
the people were of no avail, and the people were of no
avail, and the people were of no avail.

Commodus being murdered at the conclusion of the last
volume, this begins with the reign of *Pertinax*; when the
people were of no avail, and the people were of no
avail, and the people were of no avail, and the people
were of no avail, and the people were of no avail.
For a short while from the first, only, and then
the people were of no avail, and the people were of no
avail, and the people were of no avail.

The Praetorian guard who made a grant of the Roman
empire after the death of *Commodus*; had no longer
deed *Pertinax*, they were of no avail, and the people
were of no avail, and the people were of no avail.
It was purchased by *Didius Julianus*; to the
land and horror even of the detached people. The
people were of no avail, and the people were of no
avail, and the people were of no avail, and the people
were of no avail, and the people were of no avail.

This praetorian empire was then continued for a short
time, and the people were of no avail, and the people
were of no avail, and the people were of no avail.
For a short while from the first, only, and then
the people were of no avail, and the people were of no
avail, and the people were of no avail.

Caracalla and Geta: the former of which, murdered the latter, to enjoy the entire sovereignty. Caracalla, who is remembered only for his vices, enjoyed the fruits of his brother's murder but a short time; being killed in turn, at the instigation of Macrinus: who then succeeded him, and obtained a good character when compared with his predecessor and successor. Macrinus after a short taste of empire, yielded his dignity and life to the infamous Heliogabalus, who having no ordinary character, we shall exhibit a view of it, from our Author.

History affords no example more capable of shewing the dreadful dangers and inconveniencies of a military government, and of leaving the election of a sovereign to the caprice of the soldiery, than the elevation of Heliogabalus to the throne of the Cæsars. A child of fourteen, by birth a Syrian, and having in him nothing Roman, whose strongest recommendation was his being reputed the bastard of one of the worst Emperors that ever lived; such was the person whom the unbounded licentiousness of the military people placed at the head of the Roman empire, and to whom the fate of the finest and noblest portion of the universe was committed.

What followed shewed the imprudence of this rash, unworthy, choice. Heliogabalus was such a monster of impudicity, that he holds, to this day, the first rank of infamy among the worst and most abominable of princes, by a luxury carried to the greatest excess of extravagance, by a contempt of all laws, and, which may seem surprising in such a character, even by cruelty. Young as he was, he had already given specimens of some of these vices, and the sovereign power enabled him to dispay them without restraint.

Heliogabalus took upon him, at Nicomedia, a consularship, which he called his second, because he had attributed to himself that of Macrinus. Dion Cassius observes that this Prince, holding in contempt all decency and decorum, appeared, contrary to established custom, on the day of the annual vows of the Romans, which was the third of January, clothed with the triumphal robe. He despised all the dresses and all the stuffs of the Greeks and Romans. Wool was too mean for him. nothing less than silk could please him, and that dyed in purple, and brodered with gold. It is well known how precious silk was in those days. Even the

freed luxury did not then dare to use it, but by mixing it with other customs; except a few women who had sometimes, though very seldom, worn drails made entirely of silk. Helio-gabalus was the first man among the Romans that ever adopted this effeminacy: nor was the dress of his clothes less repugnant to the manners of the Romans. He dressed himself like a priest of the sun, and not like an Emperor; wearing a robe after the fashion of the Persians, a necktie, bracelets, and a kind of turban, or crown, of gold set with jewels. In the park he celebrated publickly the feasts of his favourite god, and performed the dances which were part of the ceremony.

He had nothing more at heart, from the moment of his reaching Rome, than to establish there the worship of his favourite god, upon the ruin of all other religious cult. Not satisfied with preferring him to be over the other gods, not excepting even Jupiter Optimus Maximus; not with directing them all to the humble station of deities, servants, &c. to his duty; he would have no other god worshipped in Rome but his new comer, and to raise him he removed at the most sacred sites of the veneration of the Romans, to the temple which he built for him on mount Palatine. The image of Pessiliferum, called the grandmothers of the cross, the Palladium, the perpetual fire of Vesta, and the shield of Numa, were carried to it. To these he designed to add the religious contrivances of the Jews and Samaritans, and, with a malice not to be conceived, the rites of Christianity, to promote heathenish worship. He could not succeed in this last point, but the Pagans were more tolerable, and he had the satisfaction of ambling round his god all that was ancient and most odious in the empire, the senate and the order of knights forming a line on either hand, and the Praetorian guards accompanying him, he performed the functions of his priesthood. The names of all were indeed called out against him, but their resentment gave way to policy.

* I shall not here attempt to describe the luxury and pro-
fusion of the temple, the pomp of the service, the
conspicuous halls, the august persons, the most exalted
worship, lavished by wisdom, and the most stupendous
theatricals of the victors, the triumphs of war, the
inhabits of gold by the most magnificent persons of the
state, who were forced to receive there, the homage of the
poor confining upon them. It is a subject too large to
relate. p. 101.

• ting all decency, appeared in his Phœnician sacerdotal robes,
 • painted round his eyes, and his cheeks coloured with ver-
 • milion, disgracing, says Herodian, by that artificial daub-
 • ing, the fine and graceful face he had received from nature.
 • In this condition he danced and sung, marching with back-
 • ward steps before the statue of his god when it was carried
 • in procession. Public rejoicings, illuminations, largess
 • of victuals, live animals, vessels of gold and silver, and rich
 • stuffs, crowned the festival.

• These farces were not entirely a sport or affectation of
 • the Prince. Real persuasion, or, to speak more justly,
 • superstition, had a great share in them. Many obser-
 • vances to which he submitted, and the law he prescribed
 • to himself never to eat pork, cannot be imputed to any
 • other motive. I know not whether we ought to credit what is
 • said of his thinking of being castrated, in order to imitate the
 • priests of Cybele; but there is no reason for not believing
 • the testimony of historians who assert, that he always
 • wore about him a prodigious number of all kinds of
 • amulets; that he practised magical ceremonies; and
 • that joining, as is common, cruelty to impiety, he sacri-
 • ficed children, with a view of discovering futurity in their
 • entrails.

• A thing less odious, but ridiculous and extravagant to
 • the highest degree, was his resolution to marry his god.
 • He first thought of wedding him to Pallas: but that mi-
 • litary goddess was not a fit match for an all-pacific and
 • even voluptuous god. He therefore laid aside that project,
 • and fixed upon the celestial Venus of Carthage, a goddess
 • originally of Phœnicia, where she was worshipped under
 • the name of Astarte. Besides, she passed for the same di-
 • vinity as the Moon; and nothing could be more suitable
 • than to marry the Moon to the Sun. The statue of the
 • celestial Venus was accordingly brought from Carthage to
 • Rome, and Heliogabalus took for her dower all the riches
 • that were in her temple. He celebrated the marriage of
 • the god and goddess with all possible magnificence, and
 • ordered all the nations and all the cities of the empire to
 • make them presents on their wedding.

• He practised the like extortions on account of his own
 • marriages, in which he shewed the same folly, madness,
 • and want of shame, as in all the rest of his behaviour. In
 • less than four years, which he reigned, he married four
 • wives. The first was Cornelia Paula, a lady of great
 • beauty

beauty and high birth. She had been married to Pom-
 ponius Bassus, whose condemnation and magical end I
 mentioned before. One of the crimes of this unfortunate
 Senator was his having a handsome wife. He was no
 sooner put to death, than Helio-gabalus married Paula,
 without even giving her time to finish her mourning for
 her husband. He gave her the title of *Augusta*, and pent
 a prodigious sum at this wedding. Not only the Senators,
 but their wives and the Roman knights received all of them
 valuable presents. The Emperor likewise distributed his hon-
 dreds of sentences as-pieces to the citizens, and a thousand to
 each of the soldiers. He also gave combats of gladiators,
 and fights of wild beasts, in which sixty-one tigers were
 killed at a time. After all these rejoicings, Helio-gaba-
 lus repudiated Paula with ignominy, reducing her to a pri-
 vate station, and divesting her of all the honours he had
 given her.

He afterwards conceived, or pretended to have con-
 ceived, an unbounded passion for a vestal called Aquilia
 Severa. What prompted him most to this, was, undoubt-
 edly, the illegality and impiety of the deed. He went in per-
 son to the temple of Vesta, forced away his prey by down-
 right violence, and then wrote to the senate, "That, high-
 priest like him, and a priestess, then a begot children that
 would delight the Gods." Thus, says Dion Cassius, did
 he place himself upon an action for which he ought to have
 been whipped through the streets of Rome, and afterwards
 strangled in a prison.

He did not keep this dishonoured vestal long; but soon
 took a third wife, then a fourth, and afterwards returned
 to Severa.

Great as these enormities are, they still fall infinitely
 short of the monstrous crimes Helio-gabalus was guilty of in
 other things, crimes so abominable, and of such a nature,
 as to procure him this advantage, that no modest writer
 can think of entering into any detail of them. With
 what words could he relate the actions of a Prince who
 personated the character of a courtesan, who married as
 if he had been a woman, and who, dressed like a female,
 and following the occupation of that sex, took a pleasure in
 being called *Madam* and *Empress*?

His husband was one Hierocles, originally a Syrian
 slave, and a chariot-driver in the circus. This wretch
 acquired a power greater than that of the emperors himself.

Whoever wanted a favour, was forced to buy it of him: he promised some, menaced others, and drew money from all by deceiving them. "I have spoken to the Emperor about you," said he to the greedy courtiers, "your request will be granted;" or, on the contrary, "you have much to fear." Frequently, there was not the least foundation for a syllable of what he said; but yet he always insisted on being well paid. He sold smoke, to use the common expression of the Romans of those days, and made an ample revenue of his influence over the prince: an artifice which succeeds, says the historian, not only with bad princes, but also with those who, though they seem well, neglect their affairs. His mother, who was still a slave when he first began to be in favour, was carried to Rome in great pomp, escorted by a body of troops, and ranked among the ladies whose husbands had been consuls. Heliogabalus was so thoroughly submissive to Hierocles, that he suffered him to beat and buffet him even so as to leave marks of violence. He boasted of this ill treatment, as a sign of his friend's great regard for him, and intended to reward him for it by creating him Cæsar. But his attachment to this infamous wretch proved one of the principal causes of his ruin.*

A person thus actuated could retain no great relish for business: he was therefore induced by his grandmother, to adopt his cousin; who succeeded him by the name of Alexander Severus. This youth being naturally well disposed, and carefully tutored by his mother, soon gave Heliogabalus disgust, by the dissimilitude of their characters. When once this came to be the case, it will readily be presumed that he would quickly endeavour to free himself from so disagreeable an associate. But the contrast between them was too conspicuous to be overlooked even by those lurdly disposers of the empire, the Prætorians: these, alarmed for the danger of the young Prince, at last peremptorily insisted on his being produced in their camp; whither Heliogabalus was constrained to carry him in his chariot; and in the violence of the sedition, was himself killed (with his mother) after he had fled for refuge to a place the most proper for such a miscreant to expire in.

* Thus even the precautions he had taken in order to die with luxury, were rendered useless. For, conscious that his end would not be natural, he had provided cords of silk to strangle himself with, swords with golden blades to stab himself, and vases of great price to drink poison out of.

of, in case he should chuse to end his being by that means. He is likewise said to have built a very high turret, the foot of which was paved with precious stones, that by throwing himself down upon them, he might dash his brains out in the midst of magnificence. Such was the extravagance of this wretch, whose throat was cut in a bog-house.

His head was cut off, as was also that of Soëmis, a princess not less criminal than unfortunate, and who, to sum up her character in one word, was worthy to be the mother of such a son. Their naked bodies were dragged through the city with every kind of ignominy. We are not told what became of that of Soëmis. As to the carcase of Heliogabalus, the outrageous populace tried to cram it into one of the sinks of Rome; but the entrance being too narrow, it was thrown into the river: a sepulture full as honourable as he deserved.

Heliogabalus was but eighteen years old when he perished. He had reigned three years, nine months, and four days, reckoning from the day on which he gained the battle against Macrinus. Consequently he was killed on the eleventh of March.

This Prince has never been spoken of but with horror and contempt. The senate ordered his name to be erased out of the Roman annals. Neither Dion Cassius nor Lampridius ever give him the name of Antoninus, which he dishonoured by his vices. Dion calls him Pseudo-Antoninus, Assyrian Sardanapalus: and after his death, by an insulting allusion to the last fate of his dead body thrown into the *Tiber*, he was surnamed *Tiberinus*.

Young Alexander Severus, guided by the wise dictates of his mother, restored the majesty of the Senatorian meetings, by forbidding the presence of women at them: an indignity to which they had been subjected by Heliogabalus, in favour of his mother, and grandmother; who even assisted in their debates. They likewise formed a council of sixteen from the most illustrious Senators to assist the Emperor in his administration; without whose concurrence, nothing was ever transacted. The officers in every department were composed of such whose merit was their recommendation. The encomiums on this Emperor, which are collected by Mous. Crevier, are entitled to a greater degree of credit, when we are informed, that the Christian sentiment of doing to others as we would they should do to us, was so much admired by

him, that he caused it to be engraved in his palace, and described upon public buildings.

Though necessary deductions are to be made from studied panegyrics, yet this Emperor's regard for virtue, is farther conspicuous in the following instance.

'A Prince so virtuous as Alexander, was personally interested in honouring virtue. We have seen how he promoted and rewarded it in the living. He respected it equally in the dead, and the glory of the great men of former ages was dear and precious to him. He collected in Trajan's square the statues of the deified Emperors of Rome, and of the most famous Roman commanders, which were before dispersed in different parts of the city, and adorned them with inscriptions setting forth their great exploits and eminent virtues. He had two chapels in his palace, in which the principal objects of his veneration were ranged in two classes, the one destined to virtue and the other to talents. In the first of these were placed the good Emperors, among whom he ranked Alexander the Great; and next to them the wise men by whose useful lessons mankind had been benefited, Abraham, Orpheus, Apollonius Tyanicus, and Jesus Christ: a strange mixture! but which however shews the inclination of this Prince to venerate virtue, wherever he thought he found it. The second chapel was for military heroes and men conspicuous in the Republic of Letters, Achilles, Cicero, Virgil, whom he calls the Plato of the Poets, and some other famous names. He offered sacrifices every day in each of these chapels. It was with this act of religion that he began his day, the remainder of which was divided between business and the indispensable necessity of some relaxation.'

This Prince too excellent for the times he lived in, experienced the general fate of the Roman Emperors. He was murdered in Germany, after a reign of thirteen years, at the command of Maximin a soldier of fortune; whose ambition aspired to the purple: which after the death of Alexander-*Severus* he assumed. Crevier has furnished us with an entertaining private history of Maximin, from his birth

From the death of Alexander-*Severus*, a calamitous event to the empire, to the time of Diocletian, an interval of fifty disorderly years. Either his reckon more than fifty persons was elevated to the title of Emperor: not in regular succession, but excluded by every criminal competition for that dangerous pre-eminence.

pre-eminence. It would be impracticable, with in our bounds, as well as unnecessary, to trace out such intricate mazes of short-lived sovereignty: it must suffice to mention their succession in general. This volume includes the history of Maximus, and the three Gordians: we shall therefore, after having being tempted to swell our account beyond its intended space, conclude with observing, that we have exhibited specimens sufficient to enable our Readers to judge concerning both the method of the Author, and the language of the Translator.

•• The remainder of this work will be completed in two more volumes; which, we understand, are now in the Press.

Vol. X of the Chevalier Goldard's Translation of Guicciardini's History of the Wars in Italy, which concludes that Work. [See Review, Vol. XIX. p. 622.]

THIS Volume relates the transactions of five years, the most remarkable of which are the siege of Naples, the revolution and establishment of a new form of government in Genoa, and the subversion of the liberties of Florence.

Our account of the immediately preceding volumes concludes with taking notice that the affairs of France in Italy began to wear a favourable aspect, and that the French had invested Naples. Lautrech had the command and direction of the siege. This French Commander was, according to our Author, 'the principal General in the kingdom of France, of long experience in war, and of very great authority in the army; but of a haughty and imperious nature, who, trusting to himself alone, while he despised the counsels of all others, while he would hearken to nobody, while he thought it a disgrace that men should discover that he was not always governed by his own judgement, omitted those provisions which, had they been employed, would, perhaps, have secured the victory; but being despised were the occasion of redoubling the enterprise, begun with such great hopes, to the utmost ruin.'

The siege continued several months, but the resolution of the besieged was more than equal to the valor of the assailants. Lautrech died, soon after which the French were

obliged to raise the siege, and not long after to abandon Italy, which submitted to the Emperor Charles V.

Guicciardini assigns two principal causes for the disappointment of the French before Naples: 'One was the sickness occasioned in a great measure by cutting the aqueducts of Poggio Reale to deprive those in Naples of the means of grinding their corn. For the water dispersing itself over the plain, and having no vent, stagnated and corrupted the air. Hence the French who were intemperate, and impatient of heat, contracted distempers; to these was added the plague, the contagion of which was communicated by some infected persons sent out of Naples into the army, for that very purpose. The other cause was that Lautrech, who had carried with him from France the greater part of the officers experienced in wars, being more sanguine in his hopes than was convenient, and forgetting that he had, not much to his honour, when he was employed in defending the state of Milan, written to his King that he would prevent the enemy from passing the river Adda, had, during this siege, often written to him that he would take Naples. Wherefore, not to make himself the falsifier of his own judgement, he was obstinately bent not to raise the siege, contrary to the opinion of the other Generals, who seeing the camp full of diseases, counselled him to retire to Capua, or some other place of safety; for being in possession of almost the whole kingdom, he could neither want money nor provisions; and would have consumed the Imperialists, who were in want of every thing.'

We shall pass over our Author's account of the revolution in Genoa, and refer to the fifth volume of the Review*, in which may be found an ample detail of this memorable transaction.

As to the concerns of Florence, it may not be amiss to remind our Readers, that in our survey of this history, notice has been already taken of the disgust conceived by the Florentines against the house of Medici, and the occasion of their resentment†; which ended in the expulsion of that family out of the Tuscan dominions. The great object of the Pope's most ardent wishes was the restoration of the Medici, to their Authority in Florence: with this view he deserted his former allies, and entered into a negotiation with

* p. 297. / 91

† See Review, Vol. XI. p. 24.

the Emperor, who, at that time, was abundantly superior in Italy. A treaty was concluded and the imperial arms were employed to reduce the Florentines, who, notwithstanding they made a vigorous defence, were at length obliged to comply with such a form of government as should be appointed by the conqueror. The terms imposed were, 'that the city should be governed by the same magistrates, and after the same manner, by which it used to be governed when the Medici held it; and that Alessandro, who was the Pope's nephew, and the Emperor's son-in-law, should be the head of the government, and in default of issue should be succeeded one after another, by the children, descendants, and nearest of the same family. He restored to the city all the privileges granted at other times by himself or by his predecessors, but on condition that they should be forfeited whenever the citizens should make any attempt against the grandeur of the family of the Medici, reserving in the whole decree such words as showed that it was intended not only in the power granted him by the parties but also on the imperial authority and dignity.'

This history concludes with the death of Clement, and the election of Paul the third to the papal chair. The character of that prince is thus drawn by our Author.—'This Pope was exalted from a low degree with wonderful severity to the Pontificate, but in it he experienced a great variety of torture, though, upon the balance, he had tortures greatly outweighed the good. For what severity can compare with the intensity of his imprisonment, his having seen the sack of Rome with such horrible images, and his being the cause of so great a ruin to his country? He was hated by the court, detested by the people, and with the character of being rather of a morose and disagreeable than of a pleasant and affable temper, being reputed covetous, hardy to be trifled, and naturally averse from doing a kindness. What else, though in his pontificate he created one and thirty Cardinals, he created not one for his own satisfaction, but, on the contrary, was always in a manner necessitated to create every one the Cardinal de Medici, whom he created rather at the solicitations of others, than at his own spontaneous choice, at a time when he laboured under a dangerous disorder, and if he had died would have left little who belonged to him by ties, and destitute of all relief. He was, however, very grave and circumspect in his actions, much master of himself, and of a very great

* Query, Whether the Author did not intend *firmness*?

* capacity.

* capacity, if timidity had not frequently corrupted his judgment.

The Chevalier Goddard has subjoined two passages which some insist upon to be spurious, while others maintain their authenticity, and contend that they have been purposely expunged on account of the reflections upon the honour and majesty of the Roman Pontiffs contained in them. The Chevalier holds the former opinion, and therefore, has refused these passages a place in the body of his work, but he assigns no other reason for his disbelief of them, but that they were disavowed by the family of the Author, still subsisting in Florence. On the contrary, the presumption in favour of their genuineness is strong and positive.

The first edition of Guicciardini's history appeared, according to our Translator, in 1561; within no more than eight years afterwards were published at Basil the passages alleged to have been suppressed*; in 1593 they were republished at Geneva, with remarks by De la Noue; in 1629 they were annexed to Brent's translation of F. Paul's history of the council of Trent, with the addition of a third mutilated passage; and in 1663 they were adapted by the Publisher of *Thuanus Restitutus*.

Considering how soon after the first publication of the history they appeared, and how often they have been repeated, is it not surprizing, nay does it not amount to a tacit acknowledgement of their authenticity, that they have not been authoritatively contradicted? Shall a doubtful negative, for it is no more, at the distance of two hundred years, by persons who can be presumed to know no more of the original copy, than a stranger, be admitted against positive testimony supported by many corroborating circumstances?

It is more than probable that in the earliest editions, this work was more mutilated than in those which have been

* As this publication is now very scarce, we shall transcribe the whole title.—Francisci Guicciardini Patricii Florentini loci duo, ob rerum quas continent gravitatem cognitioni dignissimi; qui ex ipsius historiarum libris iii. & iv. dolo malo decessit. in exemplaribus hactenus impressis non leguntur.

Nunc tandem ab interitu vindicantur et Latine, Italianè, Gallicèque editi.

Ad usum cultum quæ non recedunt. Luc. xu.

Basilee, 1569.

1447

ately published, if we may be allowed to conclude from our Translator; who has himself admitted the greater part of the first of these secluded passages. In his second volume, p. 176, we read as follows — But he [Pope Alexander VI.] was severely punished with domestic misfortunes, and beheld in his family such tragical examples of lust and cruelty, as are not to be paralleled in the most savage regions. For having from the very beginning of his pontificate bent all his thoughts on augmenting the temporal greatness of the Duke of Candia, his eldest son, the Cardinal of Valenza, whose spirit being totally averse from the sacerdotal profession, soared to the exercise of arms, not enduring that his brother should fill the place, for which he thought himself so well qualified; and, besides, impatient at his having a greater share in the affections of a Lady*, with whom they were both in love, incited by lust and ambition, perpetrated incitements to the commission of any shocking piece of villany, caused him one night, as he was riding through Rome unattended, to be assassinated, and then to be thrown secretly into the Tiber — Had not all this been once expunged, however it happens to be restored, it would scarcely have deserved more particular notice from the above mentioned Editors, than what immediately succeeds, but which our Translator is delirious should be believed surreptitious — It was also reported, if we ought to believe so great an enormity, that not only the two brothers but also the father was concerned in the love of Lady Lucretia, and, that having taken her away as soon as he was made Pope, from her first husband, as become inferior to her degree, and married her to Giovanni Sforza, Lord of Pesaro, not enduring to have a rival even in a husband, he dissolved the matrimony already consummated, having before judiciously appointed by himself, proved by false witnesses, and afterwards confirmed by sentence, that Giovanni was of a cold constitution and impotent. — The connection between these passages is natural, and does not the restoration of the former serve to confirm the genuineness of the latter?

† Why this mixing of the matter? Did not the Cavalier know who this Lady was? By consulting the original, he might have found she was *la Madama Lucretia Sforza* creature, Madam Lucretia their daughter — He himself should consider, that he himself is the author of the story, in the aspect of common sense which attend an exposure in a court of justice. It is not sufficient that he merely tell the truth, but he must also tell the whole truth, as well as nothing but the truth.

As to the other passages, our Translator's Florentine correspondent contents himself with observing that, 'it was by Guicciardini, it might have been prudently omitted, there was a strong correspondence between the state of Rome and Florence, when the first edition of his history was published.' This passage contains a regular and spirited deduction of the means by which the Roman Pontiffs arrived at so large a share of temporal power, and the pernicious consequences arising from the abuse of their authority. The whole is too long for our insertion, but the following extract from the conclusion will sufficiently shew why it has been rejected.

'On these foundations, and by those steps, being allied to earthly power, and having by little and little laid aside the remembrance of the salvation of souls, and of the divine precepts, turned all their thoughts on worldly goods, not any longer using the spiritual authority, but instrumental and subservient to the temporal, they [the Popes] came to appear more like temporal Princes than Priests, and their care and business became no longer the exercise of religion, no longer fervent affection to their neighbours, but armies, but wars against Christians, handling the mysteries with bloody thoughts and hands, how to multiply pecuniary laws, to invent new arts, new snares for taking the unwary, and accumulating money from all quarters, for this end to employ without distinction the spiritual arms, for this end to make promiscuous sale, without shame, of things sacred and profane. The riches in which they abounded as well as their whole court, were followed by pomp, luxury, indocency of manners, with carnal lusts and pleasures, no regard to necessity, no thought of perpetuating the majesty of the pontificate, but full of this ambitious and plaguy desire of exalting themselves, in powers, and relations, not only to immoderate wealth, but to principalities, to kingdoms, no longer deserting dignities and honours to the well-deserving and virtuous, but almost constantly either selling them at the dearest rate, or lavishing them on persons admiring to their ambition, avarice, or shameful pleasures.

'By such works as these the pontifical reverence being utterly extinguished in the hearts of the people, the authority was never supported in part by the name, and by the majesty, so wonderfully powerful and efficacious, of re-

• Legion,

men, and greatly assisted by the facility which the Popes are of granting great honours, and those who have most interest with them, by means of dignities and other ecclesiastical grants. Hence knowing themselves to be in the least respect war men, and that whoever takes up arms against them incurs great reproach and frequent opposition from other Princes, and at the same time gains but little, and that when they are victorious, they lose their victory at the same time, and when they conquer obtain what conditions they please, and being stimulated by an immediate desire of increasing their territories from a private rank to princely states, they have for a long time past been very frequently instrumental in stirring up wars and new combinations in Italy.*

Whoever reflects with what freedom Guicciardini has used all the Popes he has had occasion to mention, whoever considers that he is at the same time one of the most honest of men that ever was affected with a sacerdotal habit, and is at all acquainted with his life and manner, will not be disposed in accepting this passage as genuine. But the whole tenor of his history, declares the Historian's impartial authority, yet from his enmity to papal authority he appears to have paid every decent respect to reality, without neglecting his duty to his country.

Before we had a final access to the Chevalier Goldast's history, we must observe, that though his anxiety for the service of his country, might be at first excused, yet we hoped he would have improved his acquaintance with several other tongues, so far as in what it really happened that his last volumes are more defective than his first. The thing at last was in his power, and it was owing to his noble and generous temper, that he did not care to move the sheets properly corrected and printed, nor want of which the work is frequently spoiled and blemished. However, the Translator, who was not to blame, and in all probability his work will soon be finished.

Our Readers we desire to remember that, that care has not been taken in the Chevalier's translation, though the original was better.

Critical Essays on Dramatic Poetry. By Monsieur de Voltaire, with Notes, by the Translator. 12mo. 3s. Davis and Reymers.

THIS Publication consists of Letters, Dedications, Prefaces, and Advertisements, originally prefixed to Mr. Voltaire's dramatic Poems. They turn altogether on literary and theatrical topics, and prove the Author to be possessed of the most happy talents for criticism: the Essays before us displaying as much genius and taste, as are to be found in any or in all our Author's other writings; and are no less agreeable and entertaining, than, on the whole, sensible and judicious.

The ingenuity of Mr. Voltaire is, however, on most occasions, more conspicuous than his judgment; as the brilliancy and elegance of his style exceed the soundness of his arguments. He is so far happy, indeed, in the present work, that the subjects of them are such as, of all others, he is best acquainted with. It is not to be wondered at, therefore, if, on this occasion, he appears to the utmost advantage; as no man in the world is a better judge of what will please on the French stage, or more capable of putting his precepts in practice than Mr. Voltaire. Such an Author has an indisputable right to criticise, according to the opinion of a favourite Writer, who, like Voltaire, had equal pretensions to the character of Poet and of Critic.

“ Let those judge freely who have written well.”

We cannot help thinking, nevertheless, that our Author falls sometimes into mistakes, in passing his judgment on matters relative to English poetry, and in particular in his censure of our countryman Shakespear; whose pretended faults he has, notwithstanding, condescended to imitate. But this dissingenuousness has been retorted on him frequently by English Writers; and it would engage us too far, to enter on a reply to many others, wherein we conceive he is equally mistaken. We shall just make a cursory remark or two, however, on his comparison between English and French Verse; as we think the greater facility, with which he presumes the former is made, injurious to the character and dignity of English poetry; which he represents as admitting so much licentiousness, that an English Poet may say what he will; whereas a French one must say what he can.

* We, says he, (the French) insist that rhyme should not be at the expence of thought; it must be neither trivial nor far-fetched. We require the same purity and exactness in our poetry as in our prose. We do not suffer the least licence. An Author must never discontinue to wear his chains, and yet he must always appear as if free from them. We acknowledge for Poets only such as have fulfilled all these conditions. On this account it is easier to make an hundred verses in any other language, than four in French.*

On what authority doth our Author here insinuate that trivial, far-fetched, unpolished rhymes are learned in English Poetry? We hope he does not take the maxim seriously, that

One man for sense, and one for rhyme,
Are held sufficient at one time.

That there are mere Rhimers in our language, as well as in others, is certain, but we are as far from setting them down in the rank of Poets as the French can be. If English verse admit less of more licence than the French, what it wants in purity and exactness, it requires to be made up in dignity and strength; that the difficulty of writing what the Nations of each Country would call good verse, tho' not of the same nature, may be of the same degree. That the French language is so well adapted to poetry as ours, is obvious, since the very best of their verse at present is mere prose, when compared with the Italian and English: but then the French Reader has a very inferior notion of the metre and harmony of verse, to that of the Italian and English. Nay, there are many, perhaps most, of the lines in the *Henriad*, that pass for good versification with Frenchmen, which, to Critics of other nations, appear mean, prosaic, and unharmonious: and, tho' we must allow the French to be the best Judges of their own poetry, (that is, in comparing the different verses in their own language) they can with no more justice pretend to compare theirs with the versification of other nations, than other nations can compare theirs with the French. If French poetry be difficult to write, the Readers of it are not so difficult in their poetry: and if English be more easy, English Readers are not so easily pleased.

But we shall leave our Author's criticisms, to do an act of justice to his character; which the many sarcasms, that have been lately thrown out against him, both on account of his principles and morals, render at this time particularly necessary. We shall let him speak for himself, therefore, by inserting his preliminary discourse to the tragedy of *Alzira*.

' The Author has endeavoured, in the following tragedy
 ' says he, ' which is of pure invention, and wrote in a new man-
 ' ner, to shew how much the true spirit of religion is superior
 ' to the virtues of nature. The religion of a barbarian consists
 ' in offering to his gods the blood of his enemies. A Christian
 ' ill instructed, is often as unjust, to be a strict observer
 ' of useless ceremonies, and negligent of the real duties of
 ' man; to repeat certain prayers, and preserve his vows, to
 ' fast, but continue to hate, to cabal, to persecute, to destroy
 ' his religion. That of a true Christian, commands him to
 ' look upon all men as his brethren, to do them as much
 ' good he can, and to pardon them when they offer him
 ' injury.

' Such is Gusman at the hour of his death; such, Al-
 ' rez in the whole course of his life; such have I represented
 ' Henry the fourth, even in the midst of his weakness.
 ' Most of my writings require this humane disposition, which
 ' should be the chief character of a thinking Being; but
 ' all shew, if I may so express myself, the desire of the hap-
 ' piness of mankind, the horror of injustice and of opres-
 ' sion; and it is this alone which has rescued my works
 ' from that oblivion to which their many faults naturally
 ' condemned them. It is on this account that the House of
 ' Commons has held up against the repeated efforts of some jealous
 ' Frenchmen, who were absolutely resolved that France
 ' should not produce an epic poem.

' There are always a few Readers who suffer not their
 ' judgment to be biased by the venom of cabal or intrigue,
 ' who love truth, and who look for the Man in the Author;
 ' such are the persons in whom I met with favour. To such
 ' I offer the following reflections; I hope they will forget
 ' the necessity I am under to publish them.

' A foreigner one day in Paris, expressed his surprize at the
 ' load of libels which continually appeared in public, and the
 ' cruel outrages that were daily levelled against one man.
 ' It is probable, says he, this is some ambitious person, who
 ' would fain possess himself of one of those employments
 ' which stir up the common desires and envy of mankind.
 ' No, it was answered him, he is an obscure subject, retired
 ' from the world, who lives more with Virgil and Lucretius
 ' than with his countrymen, and whose face is as little known
 ' to some of his enemies, as to the many who pretend to
 ' engrave his picture. He is Author of some pieces which
 ' have forced tears from your eyes, and of some other works
 ' in which, notwithstanding their many defects, one

' should

pleased with that sort of humanity, of justice, and of liberty, which ran thro' them all. Those who came to him, are men that pretend to do justice with him, or a little stroke, and who will persecute him, were he dead, for no other reason, but for the pleasure he has given you. The foreigners felt I met indignation against the oppressors, and some good-will towards the injured victim.

• I think it hard, I must own, not to obtain from one's contemporaries and countrymen, what may be expected from foreigners, and from posterity. It is such, it is such of to human nature, that its grace from the most virtuous persons, animates, these captives and intriguers, which should be confined in the slaves of Europe. What do Anchors gain by reviling each other? This is not a profession which it was in their power to render respectable. Must the art of thinking, man's best attribute, become the source of ridicule, and men of parts, who have made themselves, by their quarrels, the sport of fools, be the jest of a people, when they ought to have been their Masters?

• Virgil, Varro, Pollux, Horace, Theophrastus, were intimate, the monuments of their friendship shew to this day, and will ever shew, that together minds should be united together. If we cannot attain to the commerce of kind spirits, cannot we put each other in the way of it, on whom the eyes of the universe were fixed, we had to dispute among them, the admiration of Asia, Africa, and Europe, yetted each other, and laid our blows, and we, who are connected in a union, whose names are known in one corner of the world, are a nation as our fashions; we cruelly attack each other for a dash of reputation, which, beyond our little horizon, loses the eyes of none. We live in a time of peace, we have but love, and we tear one another's throats for it. Virgil and Horace, who were in a time of peace, do still live long.

• A book has been wrote *de moribus, et consuetudinibus* of the customs of artists. The most important in it, is the one of the poets. But what is it worth, in that day, when the merits of each artist are published every day. Nothing is so common as to read what some new pamphlet or paper has said, and then to be answered only, "I must do better than that." Whatever is the source of this complaint it is certain, Ray Mar 3 1711.

“ that a man whose writings are attacked, should never reply ; for, if the criticisms are good, he has nothing to do but to correct his faults, and if they are ill-founded, they fall of course. Let us remember Bocalini's fable : “ Traveller, says he, was so pestered with the noise of grasshoppers in his ears, that he alighted from his horse in great wrath to kill them all. He gave himself much trouble, and did not succeed : but had he pursued his journey without taking notice of them, the troublesome insects would have died of themselves in a week's time, and he would have suffered nothing from them.”

“ The Author must always forget himself ; but the man never. *Se ipsum deferere turpissimum est.* Those, indeed, who want parts to criticise our writings, are apt to throw out aspersions against our persons ; but though shameful it is to answer such, yet it sometimes may be more so, not to make any answer.

“ I have been treated in twenty libels as a man without religion ; and one of the grand proofs alledged in favour of this assertion, is, that in Oedipus, Jocasta *says* these lines :

*Les pretres ne sont pas ce qu'un vain peuple pense.
Notre credulité fait toute leur science.*

Priests are very different from what they appear to be to the ignorant vulgar. Our credulity is the source of all their knowledge.

“ Those who reproach me in this manner, were full as reasonable as the people who declared, that the Heriadiad *finds strongly of the senapeliagian heresy.*

“ This accusation of irreligion is often renewed, because it is the Slanderer's last resource. What answer shall I make, what comfort can I have, except in the remembrance of the number of great men, from Socrates down to Descartes, who have undergone the same false imputations ? I shall only ask one question : Who has most religion, the Calumniator who persecutes, or the accused who forgives ?

“ These libels treat me also as a person jealous of the reputation of other men ; I know envy only by what I have suffered from it. I have banished satire from my pen, and it is impossible for my heart to be envious.

“ I appeal to the Author of Rhadamistus and of Electra, whose dramatic works first raised in me a desire of *emulating* the same career. His successes have never cost me any other tear. But those that terror and pity drew from my eyes, at the

the representation of his plays. He knows he never inspired me, not with emulation and friendship.

I can say with confidence as with truth, that I am more zealous for the liberal arts than for my own writings. Excessively struck, from my very infancy, with every thing that bears the character of genius, I rose upon a great poet, a good Mathematician, a good Painter, an able Designer, (if he is an honest man) as a person I am bound to consult, as a teacher the Arts have given me. Young men, whose minds are turned for literature, will find in me a friend, several have found a Father. These are my sons, and they who have lived with me, know I entertain no other.

I thought myself obliged to address the public, for were it in my life, in my own society. As to my poetry, I told nothing about it. Corcoran contains a very intelligible, which we should not be better off, but consequently, calamity, is a duty we are bound to perform.

As to the translation of these Essays, and I doubtless, it is the generality of those we have lately seen. But many are inaccuracies at times which we have marked in the foreign extract, by printing in *Ita*, it is also remarkable that the French version is too closely followed, and that the Reader understands by the following passage? Is it not the case of Zani. Every body that frequents plays assured me, that if the had been merely concerned, the audience would have been but little affected, not that it was up to the eyes in tears, and that what is made of for me? We, nor the mere English Reader be apt to think, by Zani's having made her fortune, that she had got a good husband, in the Heroine of the play? or that the Actor is who she is? or that, had, like the first Polly Peachum, enjoyed a share? Whereas, it only means, that by Zani's being so penetrated deeply in love, the play was worth a better, or for a rare, and that, indeed, may be supposed to have contributed somewhat towards making the Poet's fortune.

Influences of Health. 12mo 1s. 6d. Baskin.

THE title-page of this performance is a little interesting, and is taken from, that it was not only a copy of the original of a number. The title is directed to the public.

cal chair; or of a very sage and experienced Practitioner, was about to bequeath the world a treatise or salutarycepts and Regulations. It happens, however, to be without a name, which no ways lessens any notion we might form of the prudence of this anonymous Author.

This first and super-excellent page then, not over-crowded with too many etc, is succeeded by an Introduction, of more than twenty very different pages, in which the Author necessarily advises us, he is no Physician; thus he holds the purpose of the Profession in the highest esteem, but affirms at the same time, that 'after having omitted' 'neglecting very few of the most eminent medical Writers,' 'have disappointed him in his expectations, being' 'obliged to repeat it, (says he) all, lamentably deficient' 'in the investigation of the causes, and in the curative' 'cautions.' His Readers, therefore, have the less right to complain of his book, if they find themselves too weak to read it, than he confesses himself to have been after reading most of the best Writers in physic, which we can suppose, he had made a stout endeavour to understand.—Having nevertheless, in this same Introduction, that Sydenham died of a fever, and had barely before eighty years of age, brevity of life he considers 'as the consequence of the' 'having studied a her to prevent people from being led' 'to recover them from sickness;' he concludes this declaration 'a sufficient motive for his dictating and publishing' 'this extensive treatise.' There is not the least doubt, but such is his wonderful philanthropy, but that he intended it to be read by all persons who find themselves weak, that may learn to contrive for, by diminishing their present manner of living, for that recommended by our Author, who, having thus discharged his duty, and exonerated his conscience, cannot be supposed answerable for any misfortune which those who neglect to read or obey him, may befall, or finding any other way of living that is not consistent with their health; by whatever degree of sickness, cold, fever, dysentery, and every other such appearance of health and vigour.

The solemn Institutes of Health themselves stand in three or two parts, which are distributed as follows. In this circumstance, perhaps, a reader may wonder that in this singular and extraordinary manner of Health, for such it is, he should not have, he should do more than that of Health.—*Quoniam promissum est.*—However, upon the

We do not complain of its brevity, having really found it long enough; and as our method of exhibiting the contents of any book, is generally executed in miniature, we had at first a design of going, instead of the titles of the thirteen articles or heads, into which these Institutes are divided, the most material precept on each head, in a single word of command, as is often done in treatises of Tactics. Thus, for instance, as our Author sets out—Of the Mouth—and then proceeds to the Eyes and Head—we intended to have contracted these articles thus—*Wash your Mouth!*—*Wash your Teeth!*—*Rub your Lips!*—*Heat your Head!*—But having happily abridged these three short sections, on coming to the fourth, entitled *Drinking System*, we found we had plunged unawares into our Author's *Historical Preteron*, as the Delian term it, for he advises us here, 'the moment we awaken (tho' he has omitted prescribing the critical healthy moment) to take a common brown biscuit, as perfect as the Captain's biscuit prescribed by Dr. Robinson, and to chew two ounces of it,' which, we may say, he will swallow, and which, he says, 'will contribute to wake us awfully.' Here, indeed, we have the receipt for the regimen with the mouth, which, as we observed, was to be executed first, tho' this necessarily in time and order precludes the precept of waking, (a most material one) next, chewing, and then blowing up, to washing our mouth, &c. and what good result too, as by this means you may stop your it, with the assistance of what minute and constant treatment, of which may remain unswallowed; a small retention, which may be left, even after feeding, to pass to the teeth and to the pick. In our Author's end only intended to keep the mouth *very dry* clean—perhaps he intended a natural, a full, as well as a physical precept; hinting the cause of mouth-breath, sweetening, pretentists, detection, and clean language,—which is now in accordance with the general faculty of his portraits himself.

But to come to the material point, to Dinner, our Author's section of—*Food*—to be attended in *Season*—a new section, and includes not a few prohibitions. For example, 'salt and sugar are to be totally rejected, with all compositions into which they enter. Honey is never to be taken, unless medicinal, and upon a very good advice.' But until we are harassed with this Author's name and dwelling, where shall we pursue this good advice? for Hap-

* Which, for the purpose, should have been each digested with proper mental digestion.

rates, Sydenham, Boerhaave, and a multitude of other famous Doctors, have miserably disappointed him. 'Milk in general is to be avoided, with but few exceptions: these few, perhaps, may include all sucking children. 'Cheese is not to be allowed, unless very sparingly; Butter as little as possible.' Nor has he made any exception in these articles, in favour of either Ploughmen or Dutchmen. 'Animal fat, Oil, Mushrooms, and Cucumbers, unless stewed, are proscribed without the least exception. Vinegar, all Pickles, and in general all Acids, unless vegetable Acids, (which we imagined til now was a circumstance of vinegar and pickles) are exploded; and even vegetable acids are allowed only in due proportion to the animal food.' This limitation of acids to those of the vegetable kind, is wary and judicious; since his Readers might otherwise have indulged in very unwholesome liberties with oil of vitrol, aqua fortis, verdigrease, (which would make a beautiful garnishing) and many other mineral acids.

These prohibitions, however, might have been more laconically constructed thus. *Burn the O'l-shops!*—'All spices, or the stronger aromatics, being pronounced absolutely an acid poison,' and the same persons who vend these having the shameless effrontery to sell sugar too, the marrow of this paragraph amounts to *Embolden the Grocers!*—All Soups, Jellies, and even Broths, unless in reserved cases, (which possibly may refer to an Author's venereal cases) 'are forbid for common diet.' This may briefly mean—*Stew the Cooks!* at least the French Cooks: and, in fact, we do not observe from the effects, that their maigre cookery makes a good military diet. Indeed, this Author's observation, 'that Soups and Broths, &c. seem rather to be drank than eaten,' is shrewd; though when he observes, 'that they defraud the stomach of that salivary juice of which it is so fond,' he seems, whether wilfully or not, to forget, that they may furnish a large secretion of it by the salivary glands.

But farther, in regard to Soups and the like, as this Gentleman is no enemy to Gymnastics, he thinks such diet does not exercise the stomach sufficiently; which he probably supposes, ought to work, like its owners, for its subsistence; and so make a more *virtuous chyle*, as he terms it, out of stouter material.

His strict precept against eating or drinking any thing hot, should have been attended with at least one exception, in regard to poor Mr Powell the Fire-eater, whose rigorous observance

servance of this injunction, must totally prevent him both from eating and drinking any thing: and this omission is the more remarkable, as he talks in the same page, of swallowing liquid fire.

‘ All Pies, whether sweet, or of animal meats, and all ‘ pastry ware, and confectionary, being bad’—the plain vital precepts here are, *Bake the Pastry-cooks! Candy the Confectioners!* Calves feet and Pig being reprobated as over phlegmatic and viscous aliments; *let the Tripe and Pig-Merchants—be choaked with them!* Some compassionate, but unphilosophical people here, may possibly object to the fatality of this practice, in regard to a few individuals. But when it appears, this is all *pro Patria*, a physical Patriot may conclude their fate but too good and too honourable for them. However, if the Oyster-women could effectually freshen their oysters, both of them, it seems, might be tolerated. Sago is only good for nothing:—but we have disposed of its Retailers already.

As to Drink, our Author allows us Water, for the best. Made Wines, he says, are execrable for the stomach. Now if those, of whose composition we are certain, be so very pernicious, how should we dread those of whose mixture we are wholly ignorant! Upon the whole, nevertheless, the Vintners are omitted in his comminatory Liturgy. This reminds us of a social catholic Priest, who carousing with some of his flock on a maigre day, exhorted them to put the Mug about, “for the good God had put no Fast upon the good “ liquor.”

Since it may be supposed, that whatever is not forbidden by our Author is eatable, we shall only remark on his article of *presumable Diet*, that notwithstanding pig is bad, pork, hare, and goose, are good ingredients at dinner-time. Pudding must be made without milk, cream, or suet: and as eggs are allowed but sometimes and sparingly, we may have a more innocent pudding perhaps without them, by making them of flower and water only, as Sailors make Doughboys. But, ware salt!

In respect to the different Vegetables allowed to be eaten with flesh or fish, in which red-cabbage boiled is recommended, and white, totally omitted; our elegant Author, who seems to admire many of them, has thought proper to dignify them henceforth with the general title of *Concomitants*. This, we hope, will obtain at all elegant tables; whence they will of course find their way into Dictionaries of Cookery, and there be

intly recommended and paired, like Partners at a picture-le. Thus, for instance,—A dish of coxcombs, with their concomitant capers; or whatever concomitant the fashion shall authorize.

But all this while, throughout these extraordinary Institutes of Health, there is not the least distinction in point of diet or regulations, adapted to a diversity of climate, age, constitution, temperament, custom, or situation of life, if we just except, 'that a little butter may be used with the most safety by the constitutionally lean; and that hortalish is excellent for paititious constitutions.' In fact, we have sometimes imagined, that our Author has regaled us with a list of what he likes himself; or what he chimerically, perhaps hypocondriacally, fancies has agreed best with him, without once attending to that just remark of, One Man's Meat being Poison to another,

Notwithstanding he is so fond of sleeping airily, (while he insists on the head being kept warm, that he asserts, 'an Egyptian hall, even in this cold climate, would be no bad contrivance for a dormitory,' p. 9; yet he tells us, p. 27, 'refreshing an apartment in very sultry weather, by introducing water or moisture into it in any manner (which must exclude even washing your hands in it) 'is not without danger'—But it were tedious to observe half the crudities and inconsistencies of this insipid performance, which excludes all salt, whence there may be some propriety, perhaps, in its not affording a single grain. *Ne mea qualem salis.* We must therefore conclude from his total interdiction of it, that he supposes it as great a poison as spices. It happens, however, to be so slow a one, that we are certainly apprized of several hindrears, who have been, to a hundred years and upwards, daily poisoning themselves with salt, and sugar too, before they have thoroughly accomplished it. Asclepiades, it seems, and our Author's other favourite Writers, never led him to reflect, that the mass of blood, without its salts, would be in a morbid, sluggish, and even in an unvital state. For want of this ingredient, so whol some in its due quantity, the Indians sometimes find themselves reduced to relish their food with wood-salts, which contain a fixivial salt, that is, in some degree, a permanent one: and the poor French Canadians were so foolishly sensible of wanting it, that they very generally refused, of late, to sell their fresh provisions to their Conquerors, for ready money, without a certain proportion of the price being paid in salt, or salted provisions.—But we feel some awkwardness at our own inconsistency, in opposing physical reasoning

reasoning and facts to such a Physiologist! He may perhaps congratulate himself here, on having his prognostic fulfilled, or of having some miserable workman (a sort of damaged *Est*) 'thrown away upon his dialectical injunctions.' But if he has discovered a *System* to prevent Readers of common sense from laughing at many modern publications, he will have attained an external but v. though perhaps not a very salutary purpose: since laughing is allowed to be flattering; & hence, perhaps, his great aversion to it, and it appears to us a very whooping exercise of the breast, while it generates a friendly expansion of the spirits.

Last at the tail, however, of these Institutes, their Author attempts to give them a little zest or seasoning (under the article *of the Patients*) by concluding them with a most cautious parenthesis of modest, moral, and even sentimental obsecration, all classic terms and affectings, being decently excluded. In this he has discovered 'that the sentimental principle of enjoyment (what we must suppose every body, or at the worst, but considerably, exercised) 'must, even in point of health, be fostered by more than metaphysical precepts—that is, to vague, sentimental love. Indeed, on this head our Author expresses himself with no ordinary fulour, and with terms, drawn from his experience, which is also minutely repeated in his Introduction.

To these thirty-two pages of Institutes, succeed a hundred of Appendix, in which having premised, 'that it would be impertinent and vain in him to add an entertainment or recommendation to his foregoing rules,' p. 33.—the modest Gentleman endeavours to enforce and recommend them, throughout a strange, long, and declamatory malley of sense and nonsense; in the exercise of which there is much declamation, and such an arrangement of words, as we are certain is very often not the present English manner, whatever his authority, on his being known, may render it hereafter. For instance, in speaking of the servitude of the Romans under the Cæsar, he says, 'That was not *so* their only punishment. I greatly betrayed *the* *my* to the modern abuse of hypocrisy, that so worthy and consequential Minister in the train of Latin *et cetera*.' Introduction, p. viii. 'It were *noted* and *prosp* to be wished, that Cæsar's *et cetera* p. xviii. which is very little better than if he had affirmed—It were *wished* and *prosp* to be wished. 'This is *the* *et cetera* the *et cetera*,' p. 52. 'A nation of *et cetera* the people are in *et cetera* *et cetera*,' p. 53. 'It will receive it, with *et cetera* from any *et cetera* to their constitution, 57. 'From the *et cetera* *et cetera* to *et cetera*.' *et cetera*

‘him so natural to encounter,’ 61. But such uncorrected, unidiomatical expressions, (notwithstanding some evident concord between his manner of thinking and writing) being insensible and grating to a right English ear, our Readers, and perhaps the Author, may readily agree to our suppressing several dozen of the like.

We acknowledge at the same time, this Gentleman has evinced in the Appendix, that he has dabbled in several medical books; but then he has also proved his crude and superficial acquaintance with that real, tho’ limited, knowledge, to which the profession of Physic may honestly pretend. Any farther than his Institutes recommend general temperance, and simplicity of diet, they are senseless and whimsical. His disgusts are frequently absurd and unreasonable, especially when he is talking for others; and all that has any value in his performance, was well known long before he thought of enlightening the world by his learned labours.

Upon the whole it appears, there might be an urgent occasion, that a book should be *made* and printed: but as it was equally expedient that it should be vended too, a vendible subject and title were material objects. These interesting points being attained, the whole universe, if they purchased, might know, what somebody or other admonished them to eat and drink. whence such Admonisher himself might be still farther qualified to eat and drink in the same manner, if he liked it, which may be the real case:—and so we wish him a happy digestion of his *Medicum*, for he seems to dream being feasted up with Horace, into an *Epicuri de grege Porcum*.

Select Fables of Esop and other Fabulists. In three Books. Small 8vo. 3s. Doddsley.

WE have now before us a very ingenious, a very elegant, and what is of still greater importance, a very useful work. It is, indeed, in our opinion, a classical performance, both in regard to the elegant simplicity of the style, and the propriety of sentiments and characters.

Mr. Doddsley’s principal aim, he tells us, has been to select from the works of the earlier and later mythologists such fables as he thought were best adapted to make the strongest and most useful impressions on the minds of youth; and then to offer them in such unaffected language, as might have some tendency to improve their style. Both parts of his scheme

be

he has executed in such a manner as does him honour; his choice is judicious, and his language clear, easy, and unaffected. He has distinguished, by two separate books, the respective compositions of ancient and modern Fables: the third book consists entirely of original fables, several of which, he tells us, are not written by himself, but by Authors, with whom it is an honour to be connected.

The life of Esop is prefixed to the collection, taken from Mont. de Meziriac, a very learned and ingenious Frenchman; and Mr. Dudley has added notes from several Authors, particularly from Boile's and Benser's controversy on the subject. There is likewise prefixed, a very ingenious and judicious essay on fable, wherein the Author treats of the moral, the action, the incidents, the persons, the characters, the sentiments, and the language of fable.

In the introduction to this Essay he observes, that whoever undertakes to compose a fable, whether of the subtler and more complex kind, as the epic and dramatic, or of the lower and more simple, as what has been called the *l'atopœan*; must first endeavour to illustrate some one moral or practical maxim. To this point, we are told, the composition in all its parts must be directed; and he will then aim to describe some action proper to enforce the maxim he has chosen. In several respects therefore the writer already has far less to do. It is the business of both to teach some particular moral, exemplified by an action, and then enforced by natural incidents. Both alike must be supported by apposite and proper characters, and both be furnished with sentiments and language suitable to the characters thus employed.

'I would by no means however infer,' continues our Author, 'that, to produce one of these final pieces requires the same degree of genius, as to form an epic or dramatic fable. All I would infer is, that the application has a right to some share of our esteem, from the reason it bears to the poems before mentioned; as it is less capable to spring from a noble stem, although it is to be reckoned a branch. A perfect fable, even of this inferior kind, seems a much stronger proof of genius than the mere narrative of an event. The latter indeed requires *talent*; the former, together with judgment, demands an effort of the *imagination*.—Hence this endeavour to preserve these little compositions as much as possible in the hands of the *poet*; I proceed to treat of some particulars most essential to their character.'

The

The *Fable* consists of four sections, in the first of which Mr. Dodder, considers the truth or moral of a fable. He observes that it is the very essence of a fable to convey some *moral* or *alleged* truth, under the shadow of an *allegory*. It is this chiefly that distinguishes a *fable* from a *tale*; and indeed gives it the pre-eminence in point of use and dignity. A tale may consist of an event either serious or comic; and provided it be told agreeably, may be excellent in its *style*, though it should imply no sort of moral. But the action of a fable is confined on *purpose*, to teach and to imprint some truth; and should clearly and obviously include the illustration of it, in the very catastrophe.

The *truth* to be preferred on this occasion, we are told, should neither be too obvious, nor true nor trivial. Story would ill deserve the pains employed in fable, to convey it. As little also should it be one that is very dubious, dark, or controverted. It should be of such a nature as to challenge the assent of every ingenuous and sober judgment; never a point of mere speculation; but tending to *inform* or to *re-mind* the Reader, of the proper means that lead to happiness.

Strictly speaking, this Writer says, one should render needless any *detached* or *explicit* moral. Esop, the father of this kind of writing, disclaimed any such assistance. It is the province of fable to give it birth in the mind of the person for whom it is intended; otherwise the precept is *useless* and *unnatural*, contrary to the nature and end of *allegory*.

‘It must be confessed,’ continues he, ‘that every *linguist* is not capable of telling its own moral. In a case of this nature, and this only, it should be *expressly* introduced. Perhaps also, where the point is doubtful, we ought to show *enough* for the less acute, even at the hazard of *showing too much* for the more sagacious; who, for that very reason, that they are more sagacious, will pardon a superfluity which is such to them alone.

‘But, on these occasions, it has been matter of dispute, whether the moral is better introduced at the end or beginning of a fable. Esop, as I said before, universally rejected any separate moral. Those we now find at the end of his fables, were placed *there* by other hands. Among the ancients, Phaedrus; and Gay, among the moderns, inserted theirs at the *beginning*. La Motte prefers them at the *conclusion*; and Fontaine disposes of them *indifferently*.

Montaigne, 39

• *monstrous*, at the beginning or end, as he sees convenient.
 • If amidst the authority of such great names, I might ven-
 • ture to mention my *own* opinion I should rather *pre-*
 • • them as an *introduction*, than *add* them as an *appendix*.
 • For I would neither pay my *Reader* nor *myself* so bad a
 • compliment, as to suppose, after he had read the fable, that
 • he was not able to discover its meaning. Besides, when
 • the moral of a fable is not very *prominent* and *striking*, a
 • leading thought at the beginning puts the Reader in a pro-
 • per track. He knows the *pace* which he pursues, and,
 • like a beagle on a warm scent, he follows the sport with
 • alacrity, in proportion to his intelligence. On the other
 • hand, if we have no previous intimation of the design, he
 • is puzzled throughout the fable, and cannot do justice
 • upon its merit without the trouble of a *third person*. A
 • ray of light, imparted at first, may shew him the tendency
 • and propriety of every expression as he goes along; but
 • while he travels in the dark, no wonder if he stumbles or
 • mistake his way.

In the second section, our Author treats of the action and
 incidents proper for a fable:—and here, in choosing the action
 or allegory, three conditions, he observes, are altogether expe-
 dient. 1. It must be *clear*; that is, it ought to shew without
 equivocation, precisely and obviously, what we intend should
 be understood. 2. It must be *one* and *entire*, that is, it must
 not be composed of separate and independent actions, but
 must tend in all its circumstances to the completion of one
 single event. 3. It must be *natural*, that is, founded, if not
 on truth, at least on probability; on popular opinion, on
 that relation and analogy which things bear to one another
 when we have gratuitously endowed them with the human
 faculties of speech and reason: and these conditions are tak-
 en from the nature of the human mind; which cannot en-
 dure to be embarrassed, to be bewildered, or to be de-
 ceived.

A fable offends a *third person*, when it leaves us doubt-
 ful what truth the fable is intended to convey, it is faulty
 in respect to *unity*, when the several circumstances point dif-
 • • ways, and do not center, like to many fables, in one
 distinct and unambiguous moral. The last rule, viz. that a
 fable should be natural, may be violated several ways. It is
 opposed, when we take creatures enter into unnatural ac-
 • • • • •
 • • • • • the tail of the goat must not be made
 • • • • • the lion, nor the lion be represented as falling

in love with the forester's daughter. It is infamous, by ascribing to them appetites and passions that are not consistent with their known characters; or else by employing them in such occupations, as are foreign and unsuitable to their respective natures.

In regard to the incidents proper for fable, we are told, that they must be few and short; naturally arise out of the subject, and serve to illustrate and enforce the moral.

In the third section, the Author treats of the perfect characters, and sentiments of fable; and, in the last, of the language.—‘The style of fable,’ says he, ‘must be simple and familiar; and it must *never* be correct and elegant. By the former, I would advise that it should not be loaded with figure and metaphor; that the disposition of words be natural, the turn of sentences, easy; and their construction, unembarrass’d. By elegance I would exclude all coarse and provincial terms, all affected and puerile conceits; all obsolete and pedantic phrases. To this I would add, as the word perhaps implies, a certain smooth polish, which gives a grace and spirit to the whole; and which, though it have always the appearance of nature, is almost ever the *offspring* of art.’

‘But, notwithstanding all that has been said, there are some occasions on which it is allowable, and even expedient to change the style. The language of a fable must rise or fall in conformity to the subject. A *lion*, when introduced in his regal capacity, must hold discourse in a strain somewhat more elevated than a *Country-Mouse*. The *lioness* then becomes his *queen* and the beasts of the forest are called his *subjects*; a method that offers *as access* to the imagination, both the *animal* and the *person* he is designed to represent. Again, the balloon-monkey should avoid that pomp of phrase, which the owl employs as her best pretence to wisdom. Unless the style be thus judiciously varied, it will be impossible to preserve a just distinction of character.

‘Descriptions, at once concise and pertinent, add a grace to fable; but are *then* most happy, when included in the action; whereas the fable of *Bears and the Jun* affords us an example. An *epithet* well chosen is often a description, in *itself*; and so much the more agreeable, as it the less retards us in pursuit of the catastrophe.

‘I might enlarge much further on the subject, but perhaps I may appear to have been too diffuse already. Let it suffice

• free to treat, that little *books of fables*, when applied na-
 • turally to the subject, and *incidental reflections*, when kept
 • in due subordination to the principal, add a value to their
 • comparisons. These latter however should be employed
 • very sparingly, and with great aid; they be very few and
 • very short. It is scarcely enough that they naturally spring
 • out of the subject. they should be such as to appear as *em-
 • bellishments* and *glorious parts* of the fable. And when these embellish-
 • ments, speaking in *figures*, tend to illustrate the main
 • action, they then afford that unnumbered grace to which be-
 • lievers in *fortune* and some few others; and which persons of
 • the best discernment will make easily *suspect*, than they
 • can explain.

Having given our Readers the substance of what is con-
 tained in the *Fables*, we shall now lay before them two fables,
 taken from the third book, as a specimen of the work.

• A Bear who was bred in the savage deserts of Siberia,
 • had an inclination to see the world. He travelled from
 • forest to forest, and from one kingdom to another, making
 • many profound observations in his way. Among the rest
 • of his excursions, he came by accident into a farmer's yard,
 • where he saw a number of poultry standing to drink by
 • the side of a pool. Observing that at every up they raised
 • their heads towards the sky, he could not forbear en-
 • quiring the reason of so peculiar a ceremony. They told him
 • that it was by way of returning thanks to heaven for the
 • benefits they received, and was indeed an ancient and re-
 • ligious custom, which they could not, with a safe con-
 • science, or without impiety, omit. Here the bear burst
 • into a fit of laughter, at once remarking their gossamer,
 • and ridiculing their superstition, in the most contemptuous
 • manner. On this, the Cock, with a just allusion to the
 • defects of his character, addressed him in the following
 • words. As you are a stranger, Sir, you perhaps may be
 • excused the violence of the behaviour yet give me leave
 • to tell you, that none but a *fool* would ridicule the religious
 • ceremonies who follow, in the practice of those who believe
 • them of importance.

• A certain House had scaped his cave near the summit
 • of a mountain. It was a small but a very solitary
 • abode, having a large extent both of sea and land. The
 • house was a very old one, and was placed on the various
 • crabs that it demanded better than. The walls were
 • dressed in the brightest verdure, the thickets adorned with
 • the

the gayest blossoms. The birds carolled beneath the branches; the lambs frolicked around the meads; the peasant whistled beside his team; and the ships driven by gentle gales were returning safely into their proper harbours. In short, the arrival of spring had doubly enlivened the whole scene before his eye; and every object yielded a display either of *beauty* or of *happiness*.

On a sudden arose a violent storm. The winds mustered all their fury, and whole forests of oak lay scattered on the ground. Darkness instantly succeeded; hail-storm and rain were poured forth in cataracts, and lightning and thunder added horror to the gloom.

And now the sea piled up in mountains bore aloft the largest vessels, while the horrid uproar of its waves drowned the shrieks of the wretched mariners. When the whole tempest had exhausted its fury, it was instantly followed by the shock of an earthquake.

The poor inhabitants of the neighbouring villages flock-
ed in crowds to our Hermit's cave; fully convinced, that his well-known sanctity would be able to protect them in their distress. They were, however, not a little surprised at the profound tranquility that appeared in his countenance. "My friends," said he, "be not dismayed. Terrible to me, as well as to you, would have been the war of elements we have just beheld; but that I have meditated with so much attention on the various works of Providence, as to be persuaded that his *goodness* is equal to his *power*."

This may serve as a specimen of the entertainment which the Reader will meet with in the performance now under our consideration: which we recommend, in an especial manner, to those who are trusted with the education of youth, as being much superior to any thing of the kind, in the English language.—in which we must be understood not to include any poetical production.

* * * An impression of this book is also printed, for the curious, on Mr Baskerville's elegant type, and beautiful paper. Price 5 s. bound.

Pictus Univerſitatis Oxoniensis, in Obitum Serenissimi Regis GEORGIJ II. et Gratulatio in Augustissimi Regis GEORGIJ III. Inaugurationem. Oxonii, et Typographia Clarendoniana. Folio. 6s. Payne.

AS a very considerable variety of imagery, sentiment, or reflection, cannot reasonably be expected, even in near three

three hundred poems, by nearly as many different Writers, employed on the same subject, (however generally amusing and interesting) a judicious Critic, or indeed a sensible Reader, will not prepossess himself, to his own disappointment, with such an expectation: and still the less, if the merits of his own age has afforded him repeated occasions of perusing such performances, on former events of the same kind.

It can scarcely be doubted, however, that a considerable and constantly entertaining diversity, will arise from the various manner, scheme, style, metre, and versification of so many Poets, as well as from the different languages in which their ingenuity and erudition are exercised. It must be a further amusement also, to compare the different degrees of merit in these several Essays on the same occasion; in which respect a candid Reader will make great allowances, when he observes, that some of the Bards are awfully very young, and so may be considered as yet to be rather chipping, or rising, as the Criticasters term it, than singing: and his candour will, with great decency and justice, be mislead, when we reflect, that the collective body of Literature, as it were, are here testifying their concern, and tendering their duty and affection: that every individual is exhibiting some proof of his learning; and that as many as possible, are annexing the evidence of their genius also.

This general estimation appears to us to be just, with regard to the productions of both the Universities. We shall now proceed, in this article, to present our Readers with a few specimens from the *Poetae et Grammatici* of Oxford, which is nearly equal the extent of the *Latini et Graecistae* of Cambridge, and no way inferior in genius or erudition. These specimens are generally such as, on a cursory reading, has used to strike us most, though we do by no means utter, that Readers of superior taste and erudition, may not meet with a great deal more in the Collection, which may have equal merit. Indeed it is with concern we find ourselves so constrained for space, as to abridge, and even to omit much that we think elegant and elegant, especially since we learn, the poems are not now to be purchased: a moderate number only, we observe, having been printed.

The Vice-Chancellor, Dr. Brown, properly precedes, in very elegant and poetical Flows; which concludes with the following ardent wishes, for a thorough, a most political conduct of all Britain.

Conciliare animos, populo imperitare volenti,
 Illa sit ambitio, palma sit illa Tibi
 Hæc tu bella geras, certos habitura triumphos,
 Civem eras Victor et invidiar
 Sedulo procul ablit et letabile mœnia,
 Atque omnes aequo fœdere iungat amor.
Tunc magis scriptis populari vobis, an pœtæ Tu-
dola sit hæc, nullo L. L. dimenda die

The line and the word printed in *Italic* here, as in the original, is designed for a version of the loyal and pœthick wish in the present Bishop of London's Letter, addressed to his Majesty on his accession.

The following stanza in the Ode written by the Earl of Abington, of Magdalen College, is exquisitely poetical and animated.

Hark! hark! thy feather-Guitar'd Muse, that roves
 O'er Canada's high trophied shore,
 Calls to the fab'le Nymph that dwells
 Amid the thunder-echoing clefts,
 Where Senegal's rough waves roar;
 Calls to the Muse fatidime that swells
 Her voice in Ann's spicy groves,
 And o'er her glowing bosom lax
 In the rich Ganges' sparkling waves,
 To chant the triumphs that have crown'd
 The second Grecian arms;
 To chant the blessings they have found
 In British virtue, thro' the world renown'd,
 And brush Freedom's unresist'd charms.

A fine original spirit breaths throughout this Ode, the rhyme and measure of which are admirable, though harmonious. The conception glows with a noble and fervent ardour to the King, and with a liberal comment to the Combes, oblation on this subject. It is thus elegantly expressed.

O more than Albion's hope, to thee
 Ingenious Science bends the knee.
 Charles has, conscious of her charms,
 Fears not to bow her sacred name;
 And pleas'd that every Muse approves
 What she so well, so warmly loves,
 Joins in her wreath each flow'ry bough,
 Where Cam's Pierian fountain flows.

The following verses, extracted from Lord Viscount Beauchamp's poem, *Ad Regem*, have equal spirit and elegance. The diction is truly classical, nervous, and poetical, though it does not too scrupulously adapt those centres from Virgil. 18—

Sec. which may well be supposed to constitute the principal merit of some modern Latin poems.

Ingedere, O! fidoque Patrum vestigia gressu
Magna legens, plenas, animi maribus, honores
Accipias. Tibi grande Decus, Nomenque tuendum
Tradidit immortalis Aetas, laudata rebus
Potius afflicta celsa solata, nam non
Amalgua illustis proderet praesagia regni
Saepe in unum moem. Tibi fallas Alumno
Armit, Tibi pura fides, sociisque Virtus
Majestate. Tui fides Pietate dolentes
Frigit agra oculos, extoique Britannia soles
Spendet, et abrupti sub regna notata Groenii.
Aspice jam quantos adestat gloria rebus
Anglicumque Ipoas illic innoque potita
Supposito victrix domatur in equore classis.
Hic nova capiti flammis insignia mista
Amenae, valida ferit Germania vincta,
Sensit et extremus septem per flumina Ganges.

We give the subsequent English Ode, inscribed to his Majesty,
Mr. Jervoite, of Wadham College, entire; as it is not long,
is expressed, without adulation, in the ingenuous manly
of a true Devotee to the constitution of his country, and
a faithful subject to an excellent Prince.

While ev'ry Muse prepares to throw
Thy yovne wreaths of pious woe
Around thy Guided throne,
While Britain's sons win many a sigh,
Amidst the shout of triumph high
King, Friend, and Father mourn;
Thee, feeble youth, in whom appears
A wisdom Sage beyond thy years,
Thy virtue beaming fair,
Thee Croesus, in manifold tempt'd pride,
Thy Alibi delectate, to guide
The pious wars of War.
To thee to rule a willing land,
Ever obedient to command.
While Justice bears the sway,
Yet hapless he's in evil hours,
Whom fugitive or lost of power,
From Justice prompts to stray.
A thousand catch the swift alarm,
At Freedom's call a thousand arm,
And urge the Patriot deed;

Q 2

A Stamp.

A Hampden on a Tyrant's frown
Looks with undaunted virtue down,
A Sidney darts to bleed.

Far happier days on Albion rise,
Thrice happy days fair Freedom cries,
That made a Brunswick mine
No suns with brighter radiance shine,
Than gave to Heav'n's best favour'd Isle,
A Brunswick's glorious line.

'Tis theirs to rule with equal sway
To shed the lost ey'd Marston's ray,
Bright beaming from the throne;
To make a juster cause the same,
To leave untouch'd a subject's claim,
Nor yet neglect their own.

These arts, auspicious Youth, be thine,
Arise, thy country bids thee shine
With influence unconfined,
Awaken ev'ry native worth,
And give each gen'rous effort birth,
The Darling of mankind.

A thousand cares surround a throne;
On Virtue's base secure alone,
To last it times it stands,
Tho' War's dread fury waste and wide,
Furrows deep from side to side,
Shall wield his hundred hands.

Thus on a mountain's lofty brow
O'erlooks the spacious plains below
A tow'rs imperial pride;
Urmov'd it stands from age to age,
Tho' were the busy ploughs sage,
And sweeping whirlwinds rade.

The following sweet little Ode is constituted on the
of that of Horace, in which he introduces Nereus pro-
ing to Paris the destruction of Troy, on his carrying of
len by sea. But instead of Nereus, the King's queen
Nurse is supposed to have sung her very different proph-
she was lulling, and stealing kisses from, the amiable
infant. A very just and happy compliment is hand-
troduced in it to the royal mother. and, indeed, the
Ode is truly delicate, and so classical as to be very
Horatian. It is subscribed by Mr. Reynard Jones, Fe-
commoner of Trinity College.

*Deu fidz, pondus dulce, GIGASIM,
Hinc inde Nutrix ventura, oculis*

Libasse ferat, parvuloque
Fœdificam cœnasse carmen.

- " Te, quem Parentes gustare blandulo
" Inpugnantem, dirid. inque
" Nunc verba fingentem, retorto
" Ore vident, placidoque riso,
" Post quinque foras, lustra Britannia
" Spem solam Avitz cœspiciet domus,
" Grandi frequentem per Sædanum
" Locus proceri morantem.
" Hec! cum vetustam Calicinis Avem
" Labentis ævi relictæque vires,
" Materque lectum nuptiale
" Asperit, valuata ipso,
" Quos vota solvet, que's precibus Dea
" Optabis tequos; ut tibi quod Patri
" Jam denegarint alique, Avem
" Ne doceant renovare societas.
" Dilecta mores Filioi interim
" Finget laudri consilio Parent,
" Vonsque jam tandem pot te,
" In mediis Patris triumphis.
" Macte O! Parenti non minor, inquit:
" Sic Fæderatius, dum mihi Conjugem
" Tibique patrem Dei dederunt,
" Ora, manus, oculus serbet.
" Hos ille plausus, si dederant modo
" Versare sceptrum Fata Britannicum.
" Cepisset, hæc inter Trophæum
" Angliam exalasset oram.
" Tali, futuro natus honoribus,
" Materna quondam dante levante
" Sedabis, Augustæque vulu
" Immæces hilar. dolores."

Sic fata, labris imprimi oscula
Natrix loquaci cœtra puelæ:
At ille extens aspectu
Vaticinium stabiluit omen.

The last Latin specimen we shall give from this Collection, is an Ode of a different turn and spirit from the former, but allent in its kind, being nervous, masterly, and sentimental. The native scene of his present Majesty, his early education with the youth of his own country, and his careful study of our constitution, in his approaches to manhood,

are so many fine and interesting circumstances, which the learned and ingenious Writer has very happily expressed. Having found it truly difficult to abstract to our own satisfaction, we have no doubt but our Readers of taste and erudition, will thankfully accept the whole Ode, which is inscribed

AD PATRIAM.

Depone luctum, Patria, nec Deum
Ingrata tentes carmine lugubri;
Quem fletu ademptum, liberatur
Jam solo solique caris.
Nescisne, tanto percita funere,
Ut te benigni Numinis extulit
Tutela præsens, Imperique
Quam pateat per utramque Mundum.

Arctata nullis Gloria finibus,
Quæcunque terras Sol habitabiles
Lustrat? hos videt Triumphos
GEORGIUS, hos moriens reliquit.

Hæredi amato; quin vice tertis
Faustum Britannis nomen Avi refert
Hæres Avitæ laudis, Hæres,
A teneris tibi notus annis.

Namque Ille nascens Te placido solum
Natale vidit lumine, Te Puer
Gaudebat, exultans Britannis
Cum pueris agitare lodos,

Mox Civitatem quis deceat status,
Ardens doceri; et publica quo salus
E fonte derivata, mixtum
In Populum fluat atque Regem.

Iustam imperandi cernit imaginem
Polchre, explicatam legibus in tuis;
Sceptraque mirans Civiumque
Jura pari sociata æxu.

Hinc juncta vestrum incredibili modo
Constat voluntas; ibitis, ibitis,
Quodcunque monstratur salubre,
Tendere opus Comites parati.

O Terra! centum fertilis artium,
Quas alma Mater parturit indies,
Fovetque Libertas, tuarum
Dulce decus colamenque rerum;

Hæc tunc amata Sospes in Insula
Sub Rege capis, læta perambulat.

Densas cohortes, saepe dixis
Triste sateclitum Tyrannis.

Sed blanda semper Mercenulium
Nutrix Aeternam, Patria, ne decus
Captare pergas martiale
Indomito animosa turmis.

En! quæ laborum mille modis Tibi
Grazas parabant, cæcè tepest manus,
Ratimque permittere fractos
Agrico æ militibus enses.

Aferque quinquam Te Mans Arbitram
Expertus horret litoribus omnes;
Certeque et in flos Gallicæ
Terræis solum rursus;

Navesque quinquam Galia postibus
Abdit fugaces, et amet abditus;
Unamque congressu salutem
Flumina per latebrosa querit;

Lamenta matrem plūs nūmquam mihi
Fremantque planctus undæque Virginum,
Quæ pluviam regunt laventia
Danga nec cecidit campis.

Sed nil querendam; nam bona sibi
Quæ cuncta prestat, pacis amans adest
Regnator. Hic tota iugata
Lapides per ardua belli.

CAR. JACKINSON A.M. & Coll. Univ.

Mr. Warton's truly elegant English poem, which closes this collection, has great merit; but that piece having already been repeatedly copied in other publications, we shall conclude this article (for the entertainment of such Readers as chiefly cultivate their mother-tongue) with the following strong English contrast between the conduct of a detestable Tyrant, and such a just and beneficent Monarch, as from a natural and truly politic love of his subjects, may be supposed, for the sake even of those of his successors, to exult in his own limitation: thus happy in our own humble province, while we reflect, that the Prince who has the least occasion to be reminded of the contrast, will be most delighted in the contemplation of it.

Extract from the poem written by Mr. Fortler, of Balliol College.

Oh fatal tenure of despotic sway!
Dreadful, yet enormous! where Peace ne'er dwells,

Q 4

Joy

Joy never comes, but Misery's hurried train.
 Pale Fear, fell Hate, and mad'ning Jealousy,
 Incessant vigils keep. "To thine, great Prince,
 O'er Freedom's sons (blest care!) by Reason's law
 To rule, and with upspringing hand dispense
 Nature's best gifts to man. Here shalt thou raise
 The monument of truest glory. See
 Each smiling Virtue wait thy powerful call,
 Led by the beauteous Sisters, while the Muse
 At their approach new it sings her golden lyre,
 And swells th' enraptur'd note to lush'd strains.
 Go on, blest Youth: blest in a parent's smile,
 Blest in thy happy country's ardent love,
 Blest in each manly Virtue's rising bloom
 With steady soul pursue the weighty part,
 Benevolent, with which thy bosom glows
 Go on. For not in vain Nature benign
 Watch'd at thy birth, and on thy faithful breast
 Impres'd her noblest stamp, "the Friend of human kind."

*Academiae Cantabrigiae Litterae in Obitum Augustissimi Regis
 GEORGI II. et Gratulationes in Serenissimi Regis GEORGI III.
 Inauguralium. Excudebat Cantabrigiae. Fol. 46. 6d.
 Bentham.*

OUR Introduction to the preceding Article being equal-
 ly adapted to this, we shall just premise here, that these
 oblations of Cambridge, being little more than half the num-
 ber and length of those from Oxford, cannot be supposed to con-
 tain above half as many happy instances of genius. We are
 positive at the same time, that no proper estimator will be less
 in a more less duty or affection to the late or to the reigning
 British Monarch, in this ever loyal University, whose attach-
 ments to the illustrious family have been constantly avowed
 and exemplified: while we find with pleasure great room for
 hoping, that in this era of political strength and concord,
 such now also is, and is like to continue, the spirit and dis-
 position of the elder liter.

The different number of poems, then, from the two Uni-
 versities, on this occasion, may possibly confirm the pretty
 general opinion, that the predominant pursuits at Cambridge
 tend to mathematical science, with the sublime and useful
 branches of knowledge depending on it: and that the taste

a spirit of true honour and loyalty. He observes, after stigmatising flatterers very properly, that the compleat conqueror of himself seems the best qualified to wield the scepter of the universe and happily expresses a just observation we have often indulged, viz. That no man can be more intrinsically abject than him who wishes to be thought greater than a mortal. Indeed the whole of the following abstract is spirited and elegant.

Te bonus omnis amet : nec conjuratio diram
 Ausus est unquam regni ostender. iracem ;
 Cecidit atque rursus regnat iterum. Róm.
 Te nec in cœcis, magis et notanda sipe stat
 Principibus pelis ; pro nam mentator in aurem,
 Qui juxta sedes, idcirco facile venerum :
 Hanc procul areto. Neque te felicias audax
 Illecebris, nec altare suis atque arte poetæ
 Possit, habet quoniam quæ quot Parnassus odores
 Colligat, et totum in naves Aganippica fundat
 Tandem homines, tamus hac crassa quæ vecimus aura :
 Nec minus esse potest quæquam, æque abjectionis auro,
 Quæ semetipsum majorem exoptat haberi.
 Exoptabile Decret. Rex maxime, qui sibi se ipsi
 Dubitat, Rex ut ait : cujus hæc victoria parva est,
 Imperium est id quod in totum exerceat orbem.

The prospect of architecture, painting, and the other fine arts, being farther cultivated under the royal protection, on a firm and happy peace, is thus well expressed by Mr. Chamberlayne of Kings College; not without his hinting a distant hope of the University's being honoured with a royal visit.

Hæc ab æstibus magnæ coalescere moles
 Incipit, crescent mari, curvatur in orbem
 Arcus, et extensa surgit in æta columnis
 Arctæ et Antiochæ pendet, novæ ornat Ardenas.
 Jam sacrorum vario distincta colore tabella
 Induit humanam ; sunt et nova corpora saxum,
 Vivit, et expressus spectanti in marmore vultus.
 Albus in scutis sacrum caput erigit oris
 Religio ——— Tu, Rex, scelus vestigia jussu
 Exis imperio, pennaque ab origine regni
 Fada laborasti deprea omnia terra
 Hanc adeo sanctæ sedis in pectus, et uocem
 Vixit doctrinæ digne Regni hospes ;
 Hic ubi loquar plecteris, tua cura, camære,
 Et regale erant decus ———

We shall close these specimens with part of an English poem by Mr. John Cowper of Corpus Christi College; beginning at the apoteosis of GEORGE II. stanza 8.

Hail mighty shade, to Britain ever dear,
 Dear to the sacred Academe grove.
 Thy matchless worth shall unborn ages bear,
 And bless the reign of Liberty, and Love.

Lead him, ye spirits ever young and bright,
 To scenes of glory and serenest skies:
 Where springs the fountain of supreme Delight,
 Flowers ever bloom, and Suns eternal rise.

Cloath him with honour; crown his head with rays
 With mildest breath, celestial Zephyrs blow;
 Where rose-up'd seraphs join in endless praise,
 And trees that bear ambrosia's fruitage grow.

With length of days may young Marcellus reign!
 Fair, as the fairest cedar of the wood,
 That e'er adorn'd Judah's fertile plain,
 Or war'd its branches over Arnon's flood.

May Peace protect him with her downy wings,
 While Commerce spreads the sail, and flies the car:
 From ev'ry clime, ye winds, the tribute bring;
 And waft its golden treasures to our shore.

Heav'n guide his steps, diffusing blessings round;
 So shall our life unfading honours gain,
 Lov'd by the Muse, in arts and arms renown'd,
 Europe's bright eye, and Empress of the main.

Though we have supposed our Readers in general will excuse us for not giving them specimens of Greek, Hebrew, Arabic, Phœnician, Syrian, Etruscan, and even Sannitic-Etruscan poetry; yet it may be proper to observe, there are various elegant poems in the three first of these languages, from each of the Universities, and four short specimens of the four last, in the Oxford collection.—But having selected these small and moderately variegated posies from their two copious parterres, the originals, we beg leave to close both these articles with our own humble and prosaic, but fervent aspirations, for the completion of all the good wishes and happy predictions, which all the poems in all the languages in these collections, may contain: as this is the only method by which a few of the least, but not the least zealous, of his Majesty's subjects, can be admitted to join in the general congratulatory chorus echoed throughout the British empire!

A Plain

A plain Method of Determining the Parallax of Venus, by her Transit over the Sun. And from thence, by Analogy, the Parallax and Distance of the Sun, and of all the rest of the Planets. By James Ferguson. 4to. 2s. 6d. Milur.

ASTRONOMY, in common with the other sciences, has lately made large advances toward perfection, and afforded ocular demonstration of what may be expected from human perspicacity, if properly exerted: for when the clouds of ignorance which had for many ages concealed the arts and sciences, began to disperse, and the rays of literature dawned on the inhabitants of Europe, the discoveries since made in this science were considered as impossible; and that to extend the sphere of human knowledge to its present ample dimensions, required the efforts of Beings vastly superior to mankind. Indeed the confused celestial clock-work of the Ptolemaic system embraced in that early age, confined Astronomy to very narrow bounds, and at the same time conveyed a very disadvantageous idea of the wisdom of the Almighty Creator. Pythagoras, it is true, as well as the ancient Egyptians, from whom, in all probability, he borrowed the greatest part of his knowledge, was acquainted with the true system of the world, and laid a solid foundation for astronomical improvements. But this, like many other discoveries, was forgotten, and the distance of near three thousand years, had plunged it so deep in the gulph of obscurity, that very little hope remained of its ever being recovered. But the famous Copernicus, a native of Thorn in Polish Prussia, about the year 1510, undertook, and happily finished, the arduous task. His discoveries, however, met at first with a very indifferent reception: they were opposed by some from a want of abilities to comprehend them, and by others from a want of honesty to acknowledge their errors. But the most formidable opposition arose from a set of ignorant Zealots, who considering his system as contradicting the letter of Scripture, persecuted those who dared to defend it, with all the rage of religious bigotry.

It must, indeed, be acknowledged, that the Defenders of the Ptolemaic system, proposed objections which Copernicus could not answer. They justly observed, that if the earth and planets revolved round the sun in the center of their orbits, the phases of Venus would resemble those of the moon. Copernicus allowed the truth of this observation; and asserted that Venus really had those phases, tho' the great distance of
the

the planet rendered it impossible for the human eye to distinguish them, adding, that he did not doubt but succeeding Astronomers would be able to remove the objection, and by distinguishing these phases demonstrate the truth of his system. This was then considered only as an evasive answer, nor was the objection removed till the year 1610, when the famous Galileo, Astronomer to the Duke of Tuscany, saw these celebrated phenomena by means of his telescope. "About three weeks ago, (since the year 1610) Adrian Auzan, in a letter* to William de Monck, the Grand Duke's Ambassador at Prague) "when Venus appeared first in the evenings, I began to observe her more attentively with my telescope, hoping to see with my eyes, what my unaided seeing was long since convinced of. At first the planet appeared perfectly round, round, and distinctly terminated, but very small, which figure she retained, tho' continually increasing in apparent magnitude, to her greatest elongation from the sun. From that time her roundness on the eastern side, which lay from the sun, began to sink, and in a few days was reduced to a perfect semicircle, continuing so without the least alteration, till she entered the tangent of her orbit, and began to decline toward the sun. At present the semicircle becomes more and more hollow every day, its angles being changed into horns, which will grow sharper and sharper, till they become a point, as to vanish at her occultation in the beams of the sun, and growing fuller and fuller up to the arrival of a semicircle, at the greatest elongation from the sun, when all phases will continue several days without any sensible change. Afterwards the semicircle will swell out gradually, till almost completely round, and continue so for some months. At present the apparent diameter of Venus is about five times greater than it was at her first evening appearance. By these observations of this admirable phenomenon, we have the most certain and decisive and demonstration of two general questions, which to us very day have been doubtful and disputed among the greatest Matters of reason in the world. One is, that the planets in their own natures are opaque bodies, attributing to Mercury what we have seen in Venus. The other is, that Venus necessarily moves round the sun, together with Mercury and the other planets."

* See the original from whence this extract is translated, in the Preface to Kepler's Dioptrics. The letter is dated at Florence, the 2nd of January 1611.

But this able Astronomer, tho' he had satisfied every rational Enquirer of the truth of the Copernican system, found that something more than demonstration was requisite to silence the ravings of blind enthusiastic zeal; for, to the confusion of ignorant Bigots be it spoken, he was imprisoned five years in the Inquisition, and forced to sign a recantation, at sixty years of age, before he could obtain his liberty. Truth, however, as it always will, triumphed at last; discovery succeeded discovery, till the science of Astronomy has arrived at its present perfection.

By a law discovered by Kepler, and demonstrated by Sir Isaac Newton, namely, That the squares of the times of the periodic revolutions of the planets, are proportional to the cubes of their distances from the sun; or, as Sir Isaac expresses it, (*Princip. lib. iii. phenom. 3.*) the periodic times of the six primary planets about the sun, are in the duplicate proportion of their mean distances from the sun; the relative distances of the planets from the sun are known. Consequently if the real distance of either of the planets could be found in any known measure, the distances of all, together with the dimensions of our whole solar system, would be known by analogy. But this was a problem that the greatest Astronomers were unable to solve.

Accident, however, discovered what learning and genius had attempted in vain. The great Dr. Halley, in the year 1677, being in the island of St. Helena, observing the South-Sea fixed stars, had the pleasure of seeing Mercury transit the disc of the sun; and observed, that the duration of those transits might be found to the exactness of one second of time. This casual observation inspired him with the thought, that the parallax of the sun, and consequently his distance from the earth, might be found by proper observations on a transit of Venus over his disc. Accordingly he presented a paper to the Royal Society, containing the method of finding the sun's parallax, and consequently his distance from the earth, by proper observations on the transit of Venus on the 8th of June 1761. But as this paper was confidentially written only to those who were well skilled in Astronomy, Mr. Ferguson, in the work before us, has undertaken to explain it. And, at the same time, to correct some errors committed by the Doctor, occasioned by his being obliged to make use of tables, which, for want of the requisite observations, were not sufficiently accurate.

In order to this he has first explained the manner of finding the altitudes and angular distances of the heavenly bodies: the

the nature of parallax in general, together with the method of finding them by observation, in a very plain and peripatetic manner, and then proceeds to the principal part of his work, namely, the Dissertation of Dr Halley, which he has translated into English from the original Latin inserted in the Philosophical Transactions, Numb. 348, and in Metc's Abridgment, vol. 1. p. 243. An extract of which it will be necessary to lay before the Reader, in order to show the correctness Mr. Pergerson has made in the Doctor's calculations, and how near, we may expect to obtain the sun's parallax from observations made on this famous transit.

"About forty years ago," says the Doctor, "when I was in the island of St. Helena, observing the stars about the south pole, I had an opportunity of observing, with the greatest diligence, Mercury passing over the disc of the sun; and which succeeded better than I could have hoped for. I observed, with the greatest degree of accuracy, by means of a telescope twenty-four feet long, the very moment when Mercury entering upon the sun seemed to touch its inner limb, and also the moment when going off it struck the limb of the sun's disc, turning the angle of incidence a right angle. When I found the interval of time during which Mercury then appeared within the sun's disc, even without an error of one second of time. For the time here intercepted between the first limb of the planet and the inner limb of the sun, although exceed no five, is lost by the eye; and in shortening the eye, the little distance in the sun's limb, by Mercury's entering the disc, appears to vanish in a moment; and also that made by Mercury when leaving the disc, seems to begin in an instant. When I perceived this, it immediately came into my mind, that the sun's parallax might be accurately determined by such kind of observations as these provided Mercury were but nearer to the earth, and had a greater parallax from the sun; but the distance of these parallaxes is so small, as always to be less than the solar parallax which we want, and therefore Mercury, though it frequently to be seen on the sun, is not to be looked upon as fit for our purpose.

"Then I imagined when the transit of Venus over the sun's disc, which parallax being a good deal more greater than the sun's parallax, will give very considerable differences between the times in which Venus will seem to be passing over the sun at different parts of the earth. And from these observations if they be observed as they ought, the

“ sun’s parallax may be determined even to a small part of a
“ second. Nor do we require any other instruments for this
“ purpose, than common telescopes and clocks, only good
“ of their kind; and in the Observers, nothing more is
“ needful, than fidelity, diligence, and a moderate skill in
“ Astronomy. For there is no need that the latitude of the
“ place should be scrupulously observed, nor that the hours
“ themselves should be accurately determined with respect to
“ the meridian: it is sufficient the clocks be regulated ac-
“ cording to the motion of the heavens, if the times be well
“ reckoned from the total ingress of Venus into the sun’s
“ disc, to the beginning of her egress from it, that is, when
“ the dark globe of Venus first begins to touch the bright
“ limb of the sun; which moments, I know by my own
“ experience, may be observed to within a second or time.

“ But on account of the very strict laws by which the
“ motions of the planets are regulated, Venus is seldom seen
“ within the sun’s disc: and during the course of more than
“ an hundred and twenty years, it could not be seen once,
“ namely, from the year 1639 (when this most pleasing sight
“ happened to that excellent youth Horrox, our country-
“ man, and to him only, since the creation) to the year
“ 1761; in which year, according to the theories which
“ we have hitherto found agreeable to the celestial motions,
“ Venus will again pass over the sun on the 26th of May*,
“ in the morning; so that at London, about six o’clock in
“ the morning, we may expect to see it near the middle of
“ the sun’s disc, and not above four minutes of a degree
“ south of the sun’s center. But the duration of this tran-
“ sit will be almost eight hours; namely, from two o’clock
“ in the morning till almost ten. Hence the ingrets will not
“ be visible in England; but as the sun will at that time be
“ in the sixteenth degree of Gemini, having almost 23 de-
“ grees north declination, it will be seen without setting at
“ all in almost all parts of the north frigid zone: and there-
“ fore the inhabitants of the coast of Norway, beyond the
“ city Nidricha, which is called Drontheim, as far as the
“ North Cape, will be able to observe Venus entering the
“ sun’s disc, and perhaps the ingrets of Venus upon the
“ sun, when rising, will be seen by the Scotch, in the north-
“ ern parts of the kingdom, and by the inhabitants of the
“ Schetland isles, formerly called Thule. But at the time
“ when Venus will be nearest the sun’s center, the sun will

* The sixth of June, according to the New Style.

“ be vertical to the northern shores of the Bay of Bengal,
 “ or rather over the kingdom of Pegu; and therefore, in the
 “ adjacent regions, as the sun, when Venus enters has set,
 “ will be almost four hours towards the east, and as many to
 “ the west when she leaves him, the apparent motion of
 “ Venus on the sun will be accelerated by almost double the
 “ horizontal parallax of Venus from the sun; because Ve-
 “ nus at that time is carried with a retrograde motion from
 “ east to west, whilst an eye placed upon the earth's surface,
 “ is whirled the contrary way, from west to east.

“ Supposing the sun's parallax (as we have said) to be
 “ 12", the parallax of Venus will be 43"; from which sub-
 “ tracting the parallax of the sun, there will remain 31" at
 “ least to the horizontal parallax of Venus from the sun;
 “ and therefore the motion of Venus will be increased 45
 “ at least by that parallax, whilst she passes over the dis-
 “ c, in those elevations of the pole which are in places
 “ near the Tropics, and yet more in the neighbourhood of
 “ the Equator. Now, Venus at that time will move on the
 “ sun's disc, very nearly at the rate of four minutes of a de-
 “ gree in an hour, and therefore eleven minutes of time at
 “ least are to be allowed for 45, or three fourths of a mi-
 “ nute of a degree, and by this space of time, the duration
 “ of this eclipse caused by Venus will, on account of the
 “ parallax, be shortened. And from this shortening of the
 “ time only, we might safely enough draw a conclusion con-
 “ cerning the parallax which we are in search of, provided
 “ the diameter of the sun, and the latitude of Venus, were
 “ accurately known. But we cannot expect an exact com-
 “ putation in a matter of such uncertainty.

“ We must endeavour therefore to obtain, if possible, an-
 “ other observation, to be taken in the places where Venus
 “ will be in the middle of the sun's disc at midnight, that is,
 “ in places under the opposite meridian to the Tropic, or
 “ about six hours, or 90 degrees, west of London; and
 “ where Venus enters upon the sun a little before its setting,
 “ and goes off a little after its rising. And this will happen
 “ under the above mentioned meridian, and where the ele-
 “ vation of the north pole is about 56 degrees; that is, in
 “ a part of Hudson's Bay, near a place called Port Nelson.
 “ For, in this and the adjacent places, the parallax of Venus
 “ will increase the duration of the transit by at least six mi-
 “ nutes of time; because, whilst the sun, from its setting to
 “ its rising, seems to pass under the pole, those places on the
 “ earth's disc will be carried with a motion from east to west,

“ contrary

“ contrary to the motion of the Ganges; that is, with a
“ motion conspiring with the motion of Venus; and there-
“ fore, Venus will seem to move more slowly on the sun,
“ and to be longer in passing over his disc.

“ If therefore it should happen that this transit should be
“ properly observed by skilful persons at both these places, it
“ is clear, that the duration thereof will be seventeen mi-
“ nutes longer, as seen from Port Nelson, than as seen from
“ the East Indies. Nor is it of much consequence (if the
“ English shall at that time give any attention to this affair)
“ whether the observation be made at Port George, com-
“ monly called Madras, or at Senegalen on the western
“ shore of the island of Sumatra, near the equator. But if
“ the French shall be disposed to take any pains herein, an
“ Observer may station himself conveniently enough at Pon-
“ dachery, on the west shore of the Bay of Bengal, where
“ the altitude of the pole is about twelve degrees. And the
“ Dutch, the celebrated Mart at Batavia will afford them
“ a place of observation fit enough for this purpose, provided
“ they also have but a disposition to assist in advancing, in
“ this particular, the knowledge of the heavens. — And in-
“ deed I could wish, that many observations of the same
“ phenomenon might be taken by different persons at several
“ places, both that we might arrive at a greater degree of
“ certainty by their agreement, and also lest any single Ob-
“ server should be deprived, by the intervention of clouds,
“ of a sight which I know not whether any man living in
“ this or the next age will ever see again; and on which de-
“ pends the certain and adequate solution of a problem the
“ most noble, and at any other time not to be attained to.
“ I recommend it therefore, again and again, to those curi-
“ ous Astronomers, who (when I am dead) will have an
“ opportunity of observing these things, that they would
“ remember this my admonition, and diligently apply them-
“ selves with all their might to the making this observation;
“ and, I earnestly wish them all imaginable success, in the
“ first place, that they may not, by the unfortunate obscu-
“ rity of a cloudy sky, be deprived of this most desirable
“ sight; and then, that having ascertained with more exact-
“ ness the magnitudes of the planetary orbits, it may redound
“ to their immortal fame and glory.

“ We have now shewn, that by this method the sun's pa-
“ rallax may be investigated to within its five hundredth part;
“ which, doubtless, will appear wonderful to some. But if
“ an accurate observation be made in each of the places

above marked out, we have already demonstrated that our
 durations of this eclipse made by Venus will differ from
 each other by seventeen minutes of time; that is, upon
 supposition that the sun's parallax is $12\frac{1}{2}''$. But if the ob-
 servance shall be found by observation to be greater or less,
 the sun's parallax will be greater or less, nearly in the same
 proportion. And since seventeen minutes of time are as-
 swerable to 12 seconds of solar parallax, for every in-
 crease of parallax there will arise a difference of more than
 eighty seconds of time. Whence, if we have this differ-
 ence true to two seconds, it will be certain what the sun's
 parallax is, to within a 40th part of one second, and
 therefore, his distance will be determined to within in-
 sixteenth part at least, if the parallax be not found less than
 what we have supposed. For 40 times $12\frac{1}{2}$ make 500.

The Doctor then proceeds to explain what he has there
 delivered, by a scheme; which, together with the notes ad-
 ded by Mr. Ferguson to the former part of the Dissertation,
 have rendered the whole plain and intelligible to the youngest
 Student in Astronomy.

But from observations since made on the planet Venus, it
 appears that the tables used by the Doctor were not suffici-
 ently accurate, and also that, by an oversight, that great Astro-
 nomer subtracted one angle from another, when he should
 have added them together; consequently his calculations are
 erroneous. Mr. Ferguson has therefore undertaken to correct
 these errors, and thence to shew how nearly we may expect
 to ascertain the sun's parallax by the transit of Venus.

'Although it is evident,' says this ingenious Writer, 'that
 Dr. Halley has explained his method with great exactness,
 and some doubtfulness, and told us, that the sun's parallax
 may be only determined within its five hundredth part
 thereby, provided it be not less than $12\frac{1}{2}''$, and that Venus
 should not pass more than four minutes of a degree above
 the sun's center, which he even suspects she will, and has
 taken all proper pains not to raise our expectations too high
 on that account; yet from his well-known abilities, and
 character as a great Astronomer, it seems mankind in gene-
 ral have laid greater stress upon the method he has propos-
 ed, than he ever intended them to do. Only as he was well
 convinced it was by far the best method by which this im-
 portant problem can ever be solved, he warmly recommended it to
 that purpose.—It is plain that he had not then made a suffi-
 cient number of observations, whereby to determine with
 certainty

* certainty whether the nodes of Venus's orbit had any motion at all, or if they had, whether it be forward or backward, with respect to the fixed stars. And, consequently, having not then made his own tables, he was obliged to take his calculations from others, which allow of no motion to these nodes, and had also reckoned the time of the transit to be about half an hour too late.

* But more modern observations prove, and so do the Doctor's tables, which were made from his own observations after he had wrote the above paper, that the nodes of Venus's orbit move backward in the starry heavens, at such a rate, that Venus will be almost ten minutes of a degree below the sun's center at the middle of her transit, by which means the line of the transit will be so much shortened, as will make the whole duration of Venus on the sun to be about an hour and a quarter less than it she had passed only four minutes below the center of the sun, and therefore her parallax from the sun will be so much diminished at places on the earth's surface, both at the beginning and end of the transit, that the difference of its durations, as seen from the banks of the Ganges, or from Pondichery, Bencoolen, or Batavia, will not amount to eleven minutes of time, from that of its duration as seen from the earth's center.

* But this is not all for tho' the transit will begin at Port Nelson, before the sun sets to that place, it will be entirely over before he rises next morning, on account of its ending so much sooner than the Doctor expected from the tables, to which he was then obliged to trust. So that as no purpose could be answered by sending Observers to Port Nelson, none will be sent to that place, and hence we are quite deprived of the advantage that was judged would arise from the contrary motion of Port Nelson to that of the Ganges, and adjacent places in the East-Indies.

Mr. Ferguson then proceeds to shew how the quantities of the parallaxes may be easily measured on a projection, by a scale and compasses; and then by a very easy calculation, in the common rule of proportion, how much the duration of the transit, at any given place, is affected by the parallax; and also how near the real quantity of the sun's parallax may be found from the observed difference of the duration of the transit at different places: but as large figures are necessary, we must refer the Reader to the work itself, where he will

find every thing laid down in the plainest and most conspicuous manner.

He first supposes, with Dr. Halley, that the sun's parallax is $12\frac{1}{2}''$, and, from a very plain calculation, finds, that the whole contraction of duration, arising from the parallaxes of longitude of Venus from the sun, at the beginning and ending of the transit, amounts only to 10 min. 45 sec. instead of 17 minutes, which Dr. Halley expected; and consequently that we shall be able only to find by this transit, the sun's parallax to within the 308th part; which is, however, surprisingly near the truth in comparison of the former methods, which could never come nearer than a tenth or a twentieth part at most. But as our Author suspects that the data he has made use of in finding these conclusions are not accurate, he has given another calculation of the transit, which we shall insert in his own words.

“ Having reason to believe, that the tables give the time of the conjunction of the sun and Venus five minutes longer than it will be, that Dr. Halley has stated the semidiameter of Venus at least six seconds too much in the latter part of his Dissertation, and that the sun's horizontal parallax is much about $10\frac{1}{2}''$, I shall now take the liberty to give my own opinion concerning the times of the beginning and ending of the transit, according to a large projection thereof on a solar disc of thirty inches in diameter, constructed from the following elements. 1. That the true conjunction of the sun and Venus will be at 51 minutes after V. in the morning at London. 2. That the true geocentric latitude of Venus at that time, will be $9' 43''$ south. 3. That the sun's semidiameter is then $15' 50''$. 4. That the semidiameter of Venus is $31''$. 5. That the horizontal parallax of Venus from the sun is $26\frac{1}{2}''$. 6. That the earth's axis will then be inclined to the axis of Venus' orbit $14'$ degrees. And, 7. That the true motion of Venus on the sun will be $4'$ of a degree per hour, as seen from the earth's center.

“ And hence the absolute times of Venus's total ingress on the sun, and of the beginning of egress from him, reduced to the meridian of London, and the different dur-

“ [100]

• none of the transit from ingress to egress, will be as follows.

		Beginning.		End.			Duration.		
		H.	Min. Sec.	H.	Min.	Sec.	H.	Min.	Sec.
At	The Earth's center	-	31 0 M.	VIII	27	0 1/2	5	56	0
	London	-	31 32 M.	VIII	26	8 1/2	5	48	26
	Ganges	-	31 35 M.	VIII	24	15 M.	5	49	6
	Bencoolen	-	31 33 20 M.	VIII	24	14 M.	5	50	45
	St. Helena	-	31 30 30 M.	VIII	34	14 M.	5	57	50

• Which times, being reduced to the meridians of the three last places, are at the places themselves as follows. M. signifies morning. A afternoon.

		Beginning.		End.			Duration.		
		H.	Min. Sec.	H.	Min.	Sec.	H.	Min.	Sec.
At	The Ganges	-	VIII 31 9 M.	II	20	15 A.	5	43	6
	Bencoolen	-	IX 21 20 M.	III	12	14 A.	5	50	45
	St. Helena	-	II 12 30 M.	VI	10	34 M.	5	57	50

• So that the whole effect of the parallax, both in longitude and latitude, will be, to contract the duration of the transit 7 minutes 34 seconds at London, 6 minutes 54 seconds at the Ganges, 5 minutes 15 seconds at Bencoolen, and to protract the duration 1 minute 56 seconds at St. Helena.

• From the first contact to the total ingress, and from the beginning of the egress to the last contact, will be about 20 minutes.

• St. Helena is a very proper place for observing this transit at, even though the end can only be seen there: for at that time, the parallax of Venus from the sun will be almost equal to the whole quantity of her horizontal parallax from him. And by comparing the observed times of ending of the transit at London, Bencoolen, and St. Helena, the differences thereof will be very good helps towards the solution of this most desirable problem."

We shall beg leave to add here, another calculation adapted to the meridian of London, made with some attention from the best tables extant, and from data, something different from those of our author: namely, the sun's semidiameter, 15' 52". The semidiameter of Venus 35', and the sun's parallax 10".

Beginning of the transit, II h. 29' 16". Beginning of the total immersion, II h. 47' 27". Middle of the transit, V h. 49'

49' 29". Beginning of the emerſion VIII h. 42' 47". End of the tranſit, IX h. 26' 41". Leſt diſtance of the centers 9 52".

At the end of his diſſertation Dr. Halley obſerves, that there will be another tranſit of Venus, on the third of June 1769; but as he could not then, for want of a ſufficient number of obſervations, ſay whether the nodes of Venus's orbit had any motion, he could not determine whether the planet would be ſeen within the ſun or not, in any part except the northern parts of Norway; but added, that if it ſhould be found, as he ſuſpected it would, that the nodes of Venus had a retrograde motion, this tranſit would afford a much better opportunity for finding the ſun's parallax, by almoſt the greateſt difference in the durations of theſe eclipses that can poſſibly happen. Obſervations have ſince confirmed what the Doctor ſuſpected, namely, that the nodes of Venus have a retrograde motion; ſo that the tranſit which will happen on the third of June 1769, will, if properly obſerved at Torre in Lapland, and the iſlands of Solomon in the South-Sea, afford as fine an opportunity of finding the ſun's parallax as can be wiſhed.

Mr. Ferguſon, to render the treatiſe before us complete, has added a map of the earth, projected on the plane of the equator, ſhewing the hours and minutes of true times of the beginning and end of the tranſit of Venus over the ſun's diſc, computed to the meridian of London: and an extract from a paper publiſhed in the *Connoſſance des Temps* for the year 1761, on the tranſit of Venus over the ſun's diſc on the 6th of June 1761, and the importance of that phenomenon.

We ſhall conclude this article with obſerving, that we have read Mr. Ferguſon's treatiſe with pleaſure; and as he has ſaid every thing relating to this famous tranſit, and the ſuſpected doctrine of parallaxes plain and ſimple, we are perſuaded that every lover of aſtro-nomy will be recommending this treatiſe to his pe-

As it is acted at the Theatre-royal
by George Colman, Eſq; 8vo.
Lond.

Approved with the Judgment of
the Public, who have ſubmitted his com-
poſition,

positions, he used to say, *Ad Populum provocet*. In all cases, whatever, the last resort is undubitably to the people, from whose decree no appeal can be made to any superior tribunal. Nevertheless, there are instances in which we may venture to appeal from the people to themselves.

Philip of Macedon having once unfortunately nodded over a cause, he pronounced an unjust decree, upon which the party aggrieved cried out, "I appeal! I appeal." To whom, said Philip? "To Philip when he is awake," replied the Appellant. The King was so far from being offended at the freedom, that he gave the cause an attentive rehearing, and finding that he had mistaken the merits, he had the virtue to reverse his own decree.

As we cannot suppose there is less virtue in an English Audience than in a Grecian King, therefore, notwithstanding the general applause with which this comedy has been represented on the stage, we shall venture to appeal from the people in the theatre, to the same people in their closets.

It is, indeed, an invidious office to oppose the public judgment, already determined in favour of a Writer whose talents, in general, we also respect, and who has given such proofs of genius in his former productions, as may, in some measure, justify a partiality to the piece before us. But in this case, we must forget the Author, and judge of the performance abstractedly.

By a prefixed Advertisement, the Writer acknowledges the use he has made of Fielding's admirable novel of Tom Jones. He farther owns, that he has taken some hints from the Spectator, and the Adelpis of Terence. He likewise confesses, that there are some traces of the character of the Jealous Wife in one of the latter papers of the *Connoisseur* and, lastly, professes himself indebted to Mr. Garrick's advice in many particulars, relating both to the Fable and the Characters. This Advertisement is followed by a Dedication, concerning which we will only say, in few words, that it is difficult to determine, which has most reason to blush—the Patron or the Dedicator.

The characters and plan of the comedy are briefly as follow. Mrs Oakly is the Jealous Wife. Major Oakly is her husband's brother. Harriot, and Charles (the latter nephew to Mr Oakly) are two Lovers. Rufset, the father of Harriot, is Fielding's Squire Western and Sir Harry Beagle, a mere Jockey, is a pretender to Harriot, under countenance of her father,

father. Lord Trinker is a debauched young Nobleman; and Lady Freelove, the copy of Lady Belfaston, a licentious woman of fashion. To this group is added Capt. O Cutter, an Irish Officer in the navy.—The passion between the two Lovers, Harriot and Charles, is made the instrument to work up the jealousy of Mrs. Oakly. Harriot, being pressed to marry Beagle, rather than consent, elopes from her father, and flies to her kinswoman Lady Freelove: upon her elopement, her father writes an angry letter to Mr. Oakly, charging him with being privy to her escape. This letter, falling into the hands of his wife, throws her into a violent rage, upon a suspicion that it is some intrigue of her husband's. This jealousy is afterwards inflamed by poor Harriot's taking refuge at the House of Mr. Oakly, whither she was driven by a rude attempt which Lord Trinker made in the absence of Lady Freelove; from which she was rescued by the happy arrival of her Lover: who engaging with his Lordship, gives Harriot an opportunity to escape. While the poor girl is lamenting her situation, and suing for shelter at Mr. Oakly's, his wife enters unperceived, and overhears part of the conversation: upon which her suspicions being confirmed, she rudely interrupts them, and insults Miss Harriot. During this scene her father enters, and soon after Charles comes in, quite drunk. Charles rudely lays hold of his Mistress; who, in resentment of his drunkenness, disengages herself from him, and goes away with her father, to the Bull and Gate Inn, where he and Sir Harry Beagle lodge, leaving Charles to sleep himself sober.

Lord Trinker, though disappointed in his first attempt, does not give over his design upon Harriot: and having got intelligence of the place of her Father's residence, he engages Capt. O Cutter to press her Father and Sir Harry on board a Tender, in order to facilitate his scheme of carrying off Miss Harriot. With a view of cutting out work for Charles, he sends him a challenge by the Irish Captain, and at the same time gives him a letter for Lady Freelove, in which he mentions his design upon Harriot. The Irish Captain makes a lucky blunder in delivering the letters; by which means Charles finds out his Mistress, and discovers his Lordship's plot. Charles takes no notice of the mistake to O Cutter, but hurries away to the relief of Harriot; and arrives so critically, that he once more rescues her from the violence of his Lordship. Charles leads her off in triumph; and she is once more brought to Mr. Oakly's, where, at length all parties meet. Lord Trinker and Lady Freelove, would per-
suade

suade Ruffet and Beagle, that Charles, in concert with Harriot, laid the plot for preying them; but Charles detects them by producing the letter. Sir Harry Beagle finding he had no chance of gaining Harriot, gives up his pretensions, and suspects her for a horde of Lord Trunket's, called Nabob. In the end, Ruffet is reconciled to Charles, and consents to give him his daughter. Mrs. Oakly is made sensible that her suspicions were groundless; she promises to banish all idle jealousies for the future, and thus the whole ends happily.

It is with pleasure we acknowledge, that in the working up this plan, the Author has displayed a great deal of merit. The incidents are various, striking, and interesting. Attention is agreeably kept alive throughout: and every Act is full of business and contrivance. While the minds of the audience are taken up with this agreeable bustle, they have no leisure to remark impropriety of character, inelegance of diction, or improbability of incident. We would not be thought to peruse the works of genius with too much of the *Sing frowd*, but as we are not deceived by what the Italians call the *Fanteria della Sema*, or stage trick, we cannot avoid observing, that this comedy is extremely faulty in the particulars above mentioned.

Great part of the objection to this piece, however, ought rather to be imputed to its Godfather than its Parent: for had it been named *The Termagant*, or, *the hen-pecked Husband*, it would, upon the whole, have been much less exceptionable.

But to call it *The Jealous Wife* is a palpable misnomer; for the Author seems, in the character of Mrs. Oakly, to have clearly mistaken the passion of Jealousy. Jealousy is one of those *legitimi caræ*, which for some time *non loquuntur, sed stupent*—Jealousy is a passion to which minds of nice delicacy and exquisite sensibility are mostly addicted. It is a passion which at first preys upon itself, and which they who feel it, industriously endeavour to conceal from the object of their mistrust. It is a passion which for a long time fluctuates between suspicion and confidence, and which, at intervals, is attended with violent gusts of tenderness and affection.

Mrs. Oakly, however, discovers none of these symptoms. She has no more delicacy than an Oyster-wench; she has nothing of that which the French call *Retenu*—and throughout the whole play she does not breathe one sentiment of tenderness for her husband. She is a downright Virago; she opens the

the play, injudiciously enough, with rating her husband, we know not why or wherefore; we hear her scold, before we see her; and she continues, without intermission, to play the Vixen, throughout the five Acts.

As to poor Mr. Oakly, he is a good kind of a creature, and loves his wife; but for no other reason, that we can discover, than that which, according to the proverb, makes the Spanish women love their husbands—because they use them ill. The Major, his brother, is a rough old veteran, a good bottle-companion, has a strong head, but not much stored with brains. His notions of women are extremely gross and narrow, and are finely ridiculed by his brother. In short, the Major has nothing of the Gentleman.

With regard to Charles, he appears to us to have no character. He loves his Harriot indeed; he draws his sword in her defence, he swallows pint bumpers to her health: and though he had disoblighd her by getting drunk in the country, yet he no sooner rescued her from Lord Trunket, than he got drunk again, for joy, as he would make her believe, at having delivered her from his Lordship. But this was the worst apology poor Charles could make, for the joy of having rescued her, must have been presently allayed by the regret of losing her, and the cruel reflection of her being driven alone into the streets of London, to which she was an entire stranger. A Lover of any sensibility would have flown to every part of the town; but if he had possessed any understanding, he need not have been at a loss where to have found her. for, as he was acquainted with her connections, he might naturally have concluded, that she would probably seek for shelter at her uncle's, rather than at the St. Alban's tavern. For a Lover to leave his Mistress in such a situation, for the sake of the bottle, was certainly a crime against Love, as well as an offence against Decency.—The Author tells us, in his Preface, that this scene of Charles's intoxication, is partly an imitation of the behaviour of Syrus, much in the same circumstances, in the *Adelpi of Terence*. But surely there is no great propriety in making a Gentleman imitate the behaviour of a Servant; neither, by the bye, do we see how the circumstances are in any degree the same. Besides, in this instance, the indecorum is aggravated by introducing Charles in his drunken fit before his Mistress and her father, a circumstance which must be highly disgusting to a polite audience.

Harriot appears to be a girl of some sentiment; but she has none of that vivacity or sensibility which renders a character

character affecting. But, indeed, the poor creature is in such a fright, from beginning to end, that she has no respite from agitation. The assaults of a male Ravisher; the indecours of a drunken Lover; the menaces of an angry father, and the brutal courtship of her Newmarket Sweetheart, were enough to harrow her out of her senses. To do her justice, however, she does not seem totally devoid of delicacy, and she expresses a proper repentment at Charles's intoxication. Though after all, she is a bold girl to venture upon such a paper-skulled young fellow, and to take his word for his future sobriety.

Lord Trunket is a dabbler indeed. He is a Debauchee without passion, and a Libertine without sentiment. His vanity has nothing in it that is entertaining, and he seems a stranger even to the *bon ton*, on which he prides himself so much. He is so far from having the air of a man of quality, that he has by no means the manners of a Gentleman. His conversation is low and insipid, and his scraps of French are sometimes *un peu mal appliqués*. Besides, people of fashion have long since cast off French to their Valets and Waiting-women, and the softer Italian is now the language of high-life. His Lordship's attempt to ravish Harriot in his friend's house, on the very first *à la tête* interview with her, and within the hearing of company, is as improbable as it is indecate. and if we may judge from the unnatural impetuosity of the attempt, we may venture to conclude, that the young Lady's reputation, would have been in more danger than her person.

Of Lady Freeloze we will only observe, that if the Author had not given her a title, we should never have suspected her to have been a woman of quality. She is a shameless creature, without sentiment, without delicacy, without spirit. Her assisting his Lordship in his designs against Harriot, her own relation, whose honour he had openly attempted to violate, is a proceeding so unnatural that Mother Douglas would blush to have been concerned in it.

With regard to the Irish Captain, he is a mere sea-monster, such a one as we hope never was, or ever will be a Commander in the navy: in short, Shagelpear's Caliban is not more brutal.

The character of Russel, tho' the least striking, appears to be the best finished. It is natural and uniform: he is a plain, honest country Gentleman; is extravagantly fond of his daughter, and wishes to make her happy, but unluckily thinks that the surest means to promote her happiness, is to

marry

marry her to the richest man in the country. In this resolution he remains inflexible: and he determines, to use his own words, 'to make her happy, if he breaks her heart for it.'

With respect to Sir Harry Beagle, his intended son-in-law, this character, it must be owned, abounds with strokes of humour, which are highly diverting, but it is a great deal too much *entré*, to stand the test of criticism. There are, indeed, too many rustic Gentlemen who interlard their discourse with the dialect of the stables: but a continued affectation of running over every expression in the Jockey list, is highly disgusting, and shews an Author to be no true Judge of Nature. Besides, a man may be a Horse-jockey without being a brute: and we will venture to say, that the sweetest Groom that ever handled a curry-comb, would not have addressed his Mistress in the language of the following scene.

Enter Sir Harry Beagle.

'*Sir H.* Your servant, Miss! ——— What! Not speak!
' ——— Bathful mayhap ——— Why then I will ——— Look ye,
' Miss, I am a man of few words. ——— What signifies bagging?
' It looks just like a Dealer ——— What d'ye think of
' me for an husband? ——— I am a tight young fellow ———
' sound wind and limb ——— free from all natural b'ensides ———
' sum all over, dammee.

'*Har.* Sir, I don't understand you. Speak English, and I'll give you an answer.

'*Sir H.* English! Why so I do ——— and good plain English too. ——— What d'ye think of me for an husband? ———
' That's English ——— at it? ——— I know some of your
' French Lingo, none of your Parlyvoos, not I ——— What
' d'ye think of me for an husband? The 'dquire says you
' shall marry me.

'*Har.* What shall I say to him? I had best be civil.
' [*Aside.*] ——— I think, Sir, you deserve a much better wife,
' and beg ———

'*Sir H.* Better! No, no ——— though you're so knowing,
' I am not to be taken in for. ——— You're a fine thing ———
' your points are all good.

'*Har.* Sir Harry! Sincerity is above all ceremony. Excuse me, if I declare I never will be your wife. And if you have a real regard for me and my happiness, you will give up all pretensions to me. Shall I beseech you, Sir, to persuade my father not to urge a marriage to which I am determined never to consent.

• *Sir*

* Sir H. Hey! how! what! be off! — Why it's a match, Miss! — It's done and done on both sides.

* Har. For heaven's sake, Sir, withdraw your claim to me. — I never can be prevailed on — indeed I can't —

* Sir H. What! make a match, and then draw flasks! That's doing of nothing — play or pay, all the world over.

* Har. Let me prevail on you, Sir! — I am determined not to marry you at all events.

* Sir H. But your father's determined you shall, Miss! — So the odds are on my side. — I am not quite sure of my horse, but I have the Racer now.

* Har. Your horse, Sir! — D'ye take me for — but I forgive you — I believe you, come into my proposal. It will be better for us both in the end.

* Sir H. I can't be off.

* Har. Let me intreat you.

* Sir H. I tell you, it's impossible.

* Har. Pray, pray do, Sir!

* Sir H. I can't, damme.

* Har. I beseech you.

* Sir H. [Hesitates.]

* Har. How! laugh'd at?

* Sir H. Would you marry me? Dear A. J., Miss Creder! [Sings.]

* Har. Marry you? I had rather be married to a slave, a wretch — you! [Sings about.]

* Sir H. A fine going thing — she has a deal of foot — needs well upon her path — for she's a good ground —

* Har. Peace, wretch — Do you talk to me as if I were your horse?

* Sir H. Horse! Why not speak of my horse? If you are fine Ladies had half as many good qualities, they would be much better bargains.

* Har. And if their wretches of husbands were as good as you, they would be much better bargains.

* Sir H. Miss has a horse. But what of it?

* Har. — The Racer shall know your horse — and I will see you. — I'll go and talk to him.

* Har. Go on where, so that you go from me.

* Sir H. I'll break you must — you must be put in a curb — He'll break you —

We appeal to the impartial reader. —

But for any Being that I ever saw —

or for a man of title and fortune —

delicate young Lady in such gross, insulting, and brutal terms. It wiles, as in the case of Homer, could speak, we will venture to say that N. Bob, for whom he swapped his mistress, would have addressed her with more gentle courtesy.

With regard to the language, when we consider that the characters are supposed to be drawn from genteel life, it is in general flat, spiritless, and inelegant. It is true, the style of comedy should be *sermo, proprius*; nevertheless it ought not to sink to the coarse dialogue of common life, but to copy the polished conversation, which may be presumed to pass among such as are refined by education. Nay, it may in particular scenes, be allowed to rise higher, on the authority of Horace.—

Interdum tanta et vixit comœdia telut.

As to the incidents, we have already observed, that they are various, striking and interesting. Nevertheless there are many circumstances in the conduct of the under plot, which strike prominently. Of this kind is Lord Trinket's attempt upon Harriot, above noticed: to which, it will be sufficient to add, that his design to persuade Ruffet that the latter has been pressed through the contrivance of Charles and Harriot, was a scheme against probability, since it appears by Letter p. kn. a that Charles was, through the blunder of the Irish captain, in possession of his letter to Lady Fiddle-Lane, which must infallibly detect him.

Nevertheless we must do our Author the justice to acknowledge that the most capital incidents are produced very naturally, and conducted with more attention to probability. As it gives us much greater pleasure to point out beauties than to expose blemishes, we cannot resist the satisfaction of exhibiting a proof of our Author's skilful management in the following scene, where Harriot relates the circumstance of her being rescued by Charles, and desires Mr. Oakly to admit her into his house; the latter knowing his wife's jealous temper, answers with great emotion.—

* *Oak.* This is the most perplexing situation!—Why did not Charles take care to bestow you properly?

* *Har.* It is most probable, Sir, that I shou'd not have consented to such a measure myself. The world is but too apt to censure, even without a cause: and if you are so kind as to admit me into your house, I must desire not to consider Mr. Oakly in any other light than as your
* *friend.*

phew, as in my present circumstances I have particular objections to it.

* *Oak.* What an unlucky circumstance!—Upon my soul, Madam, I would do any thing to serve you—But being in my house, creates a difficulty that—

* *Har.* I hope, Sir, you do not doubt the truth of what I have told you.

* *Oak.* I readily believe every tittle of it, Madam, but I have particular family considerations, that—

* *Har.* Sure, Sir, you cannot suspect me to be base enough to form any connections in your family, contrary to your inclinations, while I am living in your house.

* *Oak.* Such connections, Madam, would do me and my family great honour, I never dreamt of any scruples on that account. What can I do?—Let me see—Let me see—suppose—

[Pausing.]

Enter Mrs. Oakly behind, in a capelin, tippet, &c.

* *Mrs. Oak.* I am sure I heard the voice of a woman conversing with my husband.—Ha! [Seeing Harriet] Is it so, indeed! Let me content myself—I'll listen.

* *Har.* I see, Sir, you are not inclined to serve me—Good heaven! What can I reserv'd to?—Why? Why did I leave my father's house to expose myself to greater distresses?

[Ready to weep.]

* *Oak.* I would do any thing for your sake: indeed I would. So pray be comforted, and I'll think of some proper place to bestow you in.

* *Mrs. Oak.* So! So!

* *Har.* What place can be so proper as your own house?

* *Oak.* My dear Madam, I—I—

* *Mrs. Oak.* My dear Madam—Mighty well!

* *Oak.* Hark!—hark!—what noise—No—nothing.

But I'll be plain with you, Madam, we may be interrupted—The family consideration I hinted at, is nothing else than my wife. She is a little unhappy in her temper, Madam!—And if you wzs to be admitted into the house, I don't know what might be the consequence.

* *Mrs. Oak.* Very fine

* *Har.* My behaviour, Sir!—

* *Oak.* My dear lie, it would be impossible for you to behave in such a manner as not to give her suspicion.

* *Har.* But if your nephew, Sir, took every thing upon himself—

* *Oak.* Still that would not do, Madam!—Why this very morning, when the letter came from your father, though

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S

I post

* I positively denied any knowledge of it, and Charles owned it, yet it was almost impossible to pacify her.

* Mrs. Oak. The letter!—How have I been humbled!

* Har. What shall I do? What will become of me?

* Oak. Why, look'ye, my dear Madam, since my wife's so strong an objection, it is absolutely impossible for me to take you into the house. Nay if I had not known she was gone out, just before you came, I should be uneasy at being here even now. So we must manage as well as we can. I'll take a private lodging for you a little way unknown to Charles or my wife, or any body; and Mrs. Oakly should discover it at last, why the whole affair will light upon Charles, you know.

* Mrs. Oak. Upon Charles!

* Har. How unhappy is my situation! [*Weeping*] I am ruined for ever.

* Oak. Ruin'd! Not at all. Such a thing as this has happened to many a young Lady before you, and all has been well again. Keep up your spirits! I'll contrive, if I possibly can, to visit you every day.

* Mrs. Oak. [*Advancing*] Will you so? O Mr. Oak! Have I discovered you at last? I'll visit you indeed. And you my dear Madam, I'll—

* Har. Madam, I don't understand—

* Mrs. Oak. I understand the whole affair, and have understood it for some time past.——You shall have a private lodging, Miss!——It is the fittest place for you, I believe.——How dare you look me in the face?

* Oak. For heaven's sake, my love, don't be so violent.——You are quite wrong in this affair.——You don't know who you are talking to. That Lady is a perfect fashion.

* Mrs. Oak. Fine fashion, indeed! To seduce other women's husband's!

* Har. Dear Madam; how can you imagine——

* Oak. I tell you, my dear, this is the young Lady that Charles——

* Mrs. Oak. Mighty well! But that won't do, Sir!——Did not I hear you lay the whole intrigue together? Did not I hear your fine plot of throwing all the blame upon Charles?——

* Oak. Nay, be cool a moment——You must know, my dear, that the letter which came this morning, came from this Lady——

* Mrs. Oak. I know it.

* Oak.

* Oak. And since that, it seems, Charles has been so fortunate as to——

* Mrs. Oak. O you deceitful man!—That trick is too stale to pass again with me.—It is plain now what you mean by your proposing to take her into the house this morning.—But the Gentlewoman cou'd introduce herself, I see.

* Oak. Fie! Sir, my dear, she came on purpose to enquire for you.

* Mrs. Oak. For me!——Better and better!—Did not she watch her opportunity, and come to you just as I went out? But I am obliged to you for your visit, Madam. It is sufficiently paid. Pray, don't let me detain you.

* Oak. For shame! For shame, Mrs. Oakly! How can you be so absurd? Is this proper behaviour to a Lady of her character.

* Mrs. Oak. I have heard her character. Go, my fine run-away Madam! Now you've eloped from your father, and run away from your aunt! Go!—You shan't stay here, I promise you.

* Oak. Prithce, be quiet. You don't know what you are doing. She shall stay.

* Mrs. Oak. She shan't stay a minute.

* Oak. She shall stay a minute, an hour, a day, a week, a month, a year!—Indeed, Madam, she shall stay for ever, if I chuse it.

* Mrs. Oak. How!

* Mr. For Heaven's Sake, Sir, let me go. I am frighted to death.

* Oak. Don't be afraid, Madam;—She shall stay, I insist upon it.

* Ruffet [within.] I tell you, Sir, I will go up. I am sure that the Lady is here, and nothing shall hinder me.

* Mr. O my father! My father! [Faints away.]

* Oak. See! She faints. [Catching her.]—Ring the bell! Who's there?

* Mrs. Oak. What! Take her into your arms too!—Oh! I have no patience.

This, in our judgement, is the best scene in the whole play. The dialogue is curiously contrived. Every speech which Mrs. Oakly overhears tends to confirm her suspicions, and yet not a word is forced, but all rises naturally from the subject. This is indeed the *ars celandi artem*.

To sum up the whole in few words. There is a good deal of humour and keen ridicule in this piece, interspersed with many sensible reflections which shew a knowledge of life: and it abounds with those changes and contrivances which fascinate and entertain an audience. But the Author's talent seems to lie in caricature: he is very happy in hitting of strong marked features, but cannot command those soft and delicate touches which form an agreeable and finished picture.

Seasonable Hints from an honest Man on the present important Crisis of a new Reign and a new Parliament. 8vo. 11. Mullar.

HIS Majesty, on his accession to the throne, having been graciously pleased to invite the assistance of all *good Men*, this Winter, as one of that number, offers these, which he styles *seasonable Hints*.

With respect to the Author's honesty, the judgment of those who have the honour to be acquainted with him, and above all, the testimony of his own conscience, can best determine his title to the character he has assumed—that of an *honest Man*—but that he is an *able Man*, the pamphlet before us is a sufficient evidence.

It is not a little unfortunate for the cause of Truth and Liberty, that the *language* of the false Patriot, does not differ from that of the true one. nay, the assumed character often bears stronger marks of zeal and public spirit, than that which is real. It is always with great reluctance that we intimate any suspicion with regard to the sincerity of an Author's professions, but with respect to political treatises especially, which may make impressions on the minds of the public, attended with immediate ill consequences; it is a part of our duty to warn our Readers against too implicit a confidence in the declarations of ingenious and insinuating Writers.

We deem this caution the more necessary in the present instance, as the pamphlet before us is penned with great artifice, reserve, and ambiguity; and though we do not mean to intimate, that it is dishonest, yet from some appearances we may venture to say, that it is disingenuous. But of this let the Reader judge from the passages and animadversions we shall offer to his consideration.

The

The Writer introduces his admonitions in the following spirited style. * Were it possible for me to be conveyed, for a few moments, to the closet, under the form of some Mentor, I should think myself obliged by every dictate of loyalty, and every counsel of prudence, to recommend and enforce this most salutary piece of advice, — to be upon the guard against the artful applications of every set of Courtiers, and by a proper firmness to convince every one, that we have a Monarch on the throne, who knowing that he reigns in the hearts of an united people, is determined not to resign himself to the insolent pretensions of any Confederacy of Ministers.

* The importance and seasonableness of such advice is self-evident. For if any such confederacy should be forming, or already formed (though I cannot suppose any body so weak, or so wicked, as to engage in it) the manner in which it is treated, at its first appearance, will have very decisive consequences; in short, it will, in a great measure, determine, whether the Prince upon the throne, is to reign over a free and united people, with that full extent of power which our well-posed government allows to the Crown, or whether he is to content himself with the shadow of royalty, while a set of *Undertakers* for his business, intercept his immediate communication with his people, and make use of the legal prerogatives of their *Magister*, to establish the illegal claims of factious *oligarchy*.

* It were no difficult task, perhaps, to draw a ridiculous enough picture of the groupes of Candidates for Court-favours, on such occasions as the present; and to describe with that ludicrous severity which it deserves, the insatiable thirst of those who, though they have been unexercised, for years, with the most copious draughts of the cup of powers, are still so unreasonable as to be craving for more, to the utter exclusion of numbers, who have an equal right to taste it in their turn. But the scramble for power and places, which of late years has been, as it were, the great aim of almost every one who approached the throne, and which I so ardently wish may not revive at this juncture, is more the object of grave sentiment than of good ridicule. We may laugh at the private fables of the Great, but cannot be pained shocked at their public extravagance. They are fit subjects for the Poet's satire, when we view them confederating at a *festin* table, or a *gaming* table; but of the Patriot's indignation, when we consider their conduct in public life, and observe their insidious combinations

to lay violent hands on every lucrative employment; true to their own mercenary concerns, but regardless of the national interest; devoted to some Minister, at whose letter they bow with servility, and scarcely owning an obligation to the royal hand, which decency obliges them to know.

It must give every lover of his country real satisfaction, that those eminent Counsellors who advised and conducted the present war, are continued in employment at this time, that they may not be deprived of the opportunity of displaying their abilities, in extracting the nation out of those difficulties and distresses in which, during their councils, it was first involved. But, at the same time, I should be sorry to see any Minister, or knot of Ministers, permitted to grasp universal influence in domestic business, and foreign; his Majesty, at his first entrance upon Government, to nominate to all the employments about his person, in his family, and in his revenues, not those whom he himself thinks worthiest and likes best, but those whom the exalted Party-leaders may think most likely to be dependent on themselves, and whom they may make use of as their instruments to extend their influence, nay, to perpetuate their power, in opposition to the royal inclination.

A King who would hope for a reign of consequence, and ease, must begin with such a steadiness of conduct, as may convince every one who approaches him, that he knows it is the duty of his Ministers to depend on him, and has too much spirit to depend on his Ministers. If he shews his inclination to continue particular persons in high office, he must at the same time, shew his resolution to break all factious Connections and Confederacies.

Why does not this honest Man speak out? What does he mean by expressing his satisfaction, that those eminent Counsellors who advised and conducted the present war are continued in employment?—And by discovering such concern at the same time, that any Minister, or knot of Ministers, should be permitted to grasp universal influence in domestic business? Is domestic business but less than of more importance than foreign? Is it of more consequence to the nation who is about his Majesty's person and family, than who is at the head of our fleets and armies? Certainly not. It seems of very little moment to the nation, what lady has led Courtesier plays with a white wand; but it is of the highest importance, who bears the Staff, or hoists the Flag. If we know any thing of the Constitution, the conduct of the War, is as much a part of Prerogative, as the conduct of the Household; and

and for a Minister, or knot of Ministers, to monopolize the direction of the one, is as great, or greater, an invasion of Prerogative, as to engross the direction of the other. We cannot conceive, therefore, what this *honest Man* means by making the Sovereign *passive* in the conduct of the War, and advising him to be arbitrary in *domestic* business. What if this *honest Man* should have been struggling for some *domestic* employment, and have met with such a violent opposition from some Minister, as at length has roused his loyalty and patriotism, which may have long lain dormant, and crouching under ministerial usurpation? In such case, might we not say, *Hinc ille lacrymæ*? We have in this kingdom been so often duped by private interest or resentment, under the mask of public spirit, that it is not unnatural to form such a conjecture and, perhaps, some subsequent passages do not a little favour such a suspicion.

The Writer, after inveighing against ministerial Confederacies in former reigns, which offered unwarrantable violence to Majesty, artfully endeavours to obviate the natural deduction from these premises. 'The Reader,' says he, 'will readily suppose, that these reflections are made without a view to particular facts, or without a suspicion that any ministerial cabals are now forming against the Crown; and that they are thrown out here only to shew, in case such cabals should be formed, at any future period, that they never can be formidable to a Prince, who knows the extent of his own importance, and is resolved not to sacrifice it to the ambition of a few subjects.'

They must be credulous indeed, who will take all this upon credit. But will not a reader of any sagacity naturally make answer—"If you really have no view to particular facts, and are without any suspicion that any ministerial cabals are now forming, &c. — Tell me how you can presume to call your *Hints* REASONABLE? Is it the part of an honest man to conjure up hideous spectres, to terrify the public, to lull its weak minds, to excite animosities, and perhaps, foment divisions, when he himself admits that there are no particular grounds for apprehension? Would it not have been just and prudent to have suppressed these Hints, till you had a *just cause* that his Majesty was under circumstances in which he stood in need of them? And is not this anticipation rather an affront to the Sovereign?"

But though our Author gives it as his opinion, that if there was 'an intention in any combination of men to oppose Go-

vernment, they could not find a pretence for opposition; yet he adds, 'I am not ignorant of the public distresses, and of the uneasiness every real patriot must feel and express, when he sees his poor country bleeding at every vein, borrowing annually twelve millions, and spending, at least, twenty! Already incumbered with a debt of one hundred and twenty millions.'—Artful again. How finely the Writer smooths with one hand, and ruffles with the other! It must be confessed however, that he has made the most of our distresses and debt: but this is not a time to dispute with him about the difference of a few millions.

Our Author proceeds to consider the reign of confederated Statesmen in two lights, first, as it offered persons indignities to the King; and secondly, as it naturally gave birth to such arts of government as were subversive of public liberty, and destructive of the constitution. With respect to the first, he takes notice of a *formal confederacy* entered into at the time of a rebellion, *when*, he will not say.

'If my memory fails me not, it was not much above a week after a second victory gained over the King's forces by the rebels, that this rebellion in the cabinet broke out; a rebellion which impartial posterity will, perhaps, look upon as equally *unnatural* with that of the rebel Lords, who were then in arms against the crown, whose open treasons could scarcely exceed in guilt, the secret cabals of the *27. cited band of ministers*, who, by their conduct on this occasion, convinced the world that it was the principal article in their political creed, that they had a right to force the King to constitute them his council of regency, and that the throne was not to be supported, unless the Prince who sat upon it consented to bear their yoke.

'Happy had it been for the Prince, on whose independence this amazing attempt was made, happy had it been for the public: he had thrown himself upon his parliament then sitting, for protection against the intolerance of a set of men, whom he had gratified with power, loaded with riches, and invested with honors. Had he done this, powerful as the confederacy might think themselves, the English generosity would have fired, the cause of injured majesty would have become the cause of a loyal public; and those ministers whose undisciplinedness had only risen from excessive indulgence, would have learnt, that a King of England would not only *feel* his own consequence to make those

* The transaction above referred to is pregnant with so many odious circumstances, that I should have been glad, for the honour of our country, to have drawn a veil over it. But my argument naturally led me to take notice of it; and every candid Reader must admit that I have touched the wound with the gentlest hand; and with the single and honest intention of warning every future confederacy of party leaders, to avoid such personal insults on the Sovereign, as history must relate with the same animadversion, posterity read with indignation, and *posterity* it can scarcely endeavour to extenuate. It was the fashion of the times we have been speaking of, to use such factious methods of acquiring and preserving the power; and much is to be said to lessen the guilt of those who are linked with a party, and bound, as it were, in honor (at least thinking themselves so) to attempt things as an aggregate body, which, as individuals, they perhaps disapproved of, at the very time, and which, certainly, they could not but condemn, as soon as the violence of party zeal subsided, and cool reflection was permitted to operate on probity and good sense.

* If ministerial combinations to engross power, and to invade the closet, have produced such personal insults on the King, the consequences of such attempts, with regard to the public, were equally odious. For truth obliges me to confess, that however favourable to national freedom the true genuine principles of *whiggism* be, some individuals of that denomination, (who, in times happily at an end, got possession of the royal family) were the great promoters, if not the first introducers of such a plan of wicked policy, as had a natural tendency to sap the firm foundation of British liberty, and to destroy the independence of the constitution.

Where then was this *honest man*? Why, during these dissolvent proceedings, did he not publish hints, which would then have been *prophetic* indeed? But perhaps at that time, the ministers only offered insults to their King, and had not yet ventured to put an affront on our Author or his friends. It would have been happy for the public, he says, if the Prince had thrown himself for protection upon his parliament. Would not then a subject of true loyalty and patriotism, have had the spirit and virtue to have given such advice? It was his duty to have offered it, though perhaps it might have been of no avail: for if the Author, in the subsequent pages, has drawn a just picture of former parliaments, and the parliament

As a cordial harmony among the several parts of the British dominions, is the only means to increase the strength, and ensure the security of the whole, consequently every lover of his country must be sincerely affected by the dissensions which have for some time prevailed in Ireland. We have neither space nor opportunity to enter minutely into the grounds of the present misunderstandings, which are briefly enumerated in the pages before us.

With respect to the Writer's vindication of the last Parliament, he has, indeed, specified many useful and public spirited regulations and improvements which they made: but before we decide absolutely in their favour, we must hear their Accusers: and if they should prove, that the Parliament in question have done, or endeavoured to do, mischief which more than counterbalances the good they effected, in such case, we must not hold them justified.

With regard to the proposition our Author has advanced, that 'Previous Promises are inconsistent with a free Parliament,' we cannot agree to it, in the latitude to which he extends it. A Promise made to vote under the directions of a particular person, or of a particular party, is, indeed, inconsistent with the freedom spoken of: but previous Promises made to Constituents at large, are by no means incompatible with such freedom. Representatives do not sit in the house to act for themselves only, but for the benefit of their Electors: and they are bound to follow their instructions. If they are under an obligation to pursue such instructions as circumstances occasionally rise, certainly they may make previous promises to promote such particular points, as their Constituents judge to be conducive to their interest. Representatives have formerly refused to proceed in arduous cases, till they have had an opportunity of collecting the sense of their Constituents; and by the *privilege* of Parliament never can be understood, a liberty in the Representatives to vote as they please. But our limits will not permit us to enter into arguments at large, in defence of our opinion; which we can support not only by reason, but by examples drawn from authority.

MISCELLANEOUS.

Art. 3. *Critical Reflections on the old English dramatic Writers; intended as a Preface to the Works of Massinger. Addressed to Doctor Garrick, Esq; 8vo. 6s. Davies.*

The Writer of this preface Dissertation, which is intended to introduce to the public, a new edition of Massinger's Works, says a great deal in recommendation of his Author. We doubt, however, that Massinger, together with many others of the once famed English Poets, have already proceeded too far in the road to oblivion, ever to be brought back, while it may be the endeavours of their few remaining followers, for that purpose. Spenser, Johnson, Beaumont, Fletcher, Massinger, Fardol, &c. and others, who figured in the days of Elizabeth, James, and Charles the first, are now almost as little known or read, as Chaucer, Lydgate, Gower, and that prime Poet *Master Thomas*. Now standing watch, it must be acknowledged,

knowledge, there are great beauties and excellencies in the ingenious contemporaries above mentioned; particularly in Spenser, whom we are truly sorry to put into the list. *Lucigena* was, perhaps, equal to any that ever appeared in this or any other country: but this kind of allegory, and stanza, in which he unhappily wrote, are now too early out of fashion, and probably will never be revived.

As to *Masinger*, his works, indeed, may stand a fairer chance of being still read. His manner is not yet obsolete, nor will be, while a taste for his great contemporary, *Shakspeare*, continues to prevail: for of all our dramatic Poets, none comes so near to that immortal Genius as the Writer whose productions are here recommended. Not, however, that we can altogether subscribe to what the Author of this Dissertation avers concerning him. 'That he very seldom falls much beneath *Shakspeare*,'—indeed the Author himself goes near to justify this, in the very same sentence, for his next words are, 'and sometimes almost rises to a proud rivalry of his chiefest excellencies.'—But, what he has observed in the ensuing extract is certainly just.

'*Masinger*,' says he, 'is perhaps the least known, but not the least meritorious, of any of the old class of Writers. His works declare him to be no mean proficient in the same school. He possesses all the beauties and blemishes common to the Writers of that age. He has, like the rest of them, in compliance with the custom of the times, admitted scenes of a low and gross nature, which might be omitted with no more prejudice to the fable, than the buffoonry in *Terence's Prefaces*. For his theatrical he makes ample atonement. His fables are most of them affecting; his characters well conceived, and strongly supported; and his action, flowing, various, elegant, and manly. His two plays, reviewed by *Bentley*, *the Bard-on*, and *the Roman Actor*, are not, I think, among the number of his best. *The Duke of Melfia*, *the Revenger*, *the Picture*, *the Fatal Dowry*, *the Blind of Hecore*, *a New Way to go*, *Old Dicks*, *the Unnatural Combat*, *the Gaurdian*, *the City Madman*, are each of them, in my mind, more excellent. He was a very popular Writer in his own times, but so unaccountably, as well as unjustly, neglected at present, that the accurate Compiler of a work called *the Lives of the Poets* published under the learned name of the late Mr. *Theophilus Cibber**, have not so much as mentioned him.'

* This is not true. The Authors of the *Lives of the Poets*, here referred to, have actually given the Life of this Bard, in their second volume, page 99. In which, among other things, they observe, that *Masinger's* Tragedies and Comedies were received with applause; that they were admired for the purity of their style, and the eccentricity of their plots, that he was held in the highest esteem by the Poets of that age; and that there were few who did not reckon it an honour to write in conjunction with him, as did *Fletcher*, *Rowley*, *Field*, and *Decker*.

Art. 4. *Plans Enghb: In Answer to Cels Latin; or serious and political Remarks on the Latin Inscription on laying the first Stone of the intended new Bridge at Black-Friers. Shewing the several Applications made, or proposed to be made, to the Universities of Oxford, Cambridge, &c. &c. the London Clergy—the Lawyers, the College of Physicians, &c. for a proper Latin Inscription. Likewise pointing out the proposed Author of the inscription, first in Enghb, and the exact Translator of it, afterwards, into Latin. By a DEPUTY. 8vo. 1s. Stevens.*

This nominal pamphlet, as the title-page sufficiently proves it, is addressed in form of a letter, by this occasional Deputy to Dr. John Birch, the nominal Author of the *Cels Latin*. It is intended as a fund of joke and drobery, on the different books and pretensions mentioned in the title, and on these orders, beginning with the antiquarians after which, proceeding to the Universities, he tells us they were both too much engaged in compiling some late occasional motto and melancholy verse, to attend to a Latin inscription for the Bridge: Can judge happily in silence to send up their theometrical-algebraical solution of the *Quæstio*—whether semicircular arches were most firm and secure. This gives our imaginary Deputy an opportunity of indulging his vein for burlesque, in some ludicrous calculations. Trapped, from hence to the bar, he has a touch at the Lawyers, and their Law-learned, as a specimen he gives of their proposed Latin inscription, amounting to the whole of near three thousand words, just to intimate that the Bridge was built by Act of Parliament. But the complaint that directed us men in this little piece, consisted in the City's application to the College of Physicians, for an inscription for the bridge, and the College not taking the inscription for a Prescription; in consequence of which they are supposed to have prescribed as follows.

• R. Sax. Portlandic. q. l.

R Calc: vii. Aren. pp. P. Æ Aq: Fon q l M. F. Emplastr. adheſiv. Sax. anisæ præscript applicetur secundum artem t. Pons. Samatur amollando vel in quovis reſoluto omni nocte ration—Which in English may run thus.

Take of Portland stone a sufficient quantity; of quick-lime and prepared sand, equal parts, of spring water a sufficient quantity. Mix them, and make of them a sticking plaster. Apply this to the stone before prescribed,—and make them into a bridge. To be used washing, or in any vehicle, every night or day.

Upon the whole, though this whimsical pamphlet is not without humour, it is less sprightly and diverting than the *City Latin*, with its burlesque criticisms. But whether the perient Winter, in the malice of a City Deputy, thought it chaste criticism, on this occasion, to lower his pen a little, and 'put not forth half his strength,' we submit to those who have attentively perused both these pamphlets.

Art.

RELIGIOUS.

Art. 5. *An Essay on Prayer, the Nature, Method, and Importance, of that Duty. In two Parts. Part 1. Of the Nature of Prayer, and the Motives to it; wherein the Objections of some modern Authors to the Efficacy of Prayer are particularly considered: with some Remarks on the peculiar Advantages and Expediency of pre-compiled Forms of Prayer, and of such as are termed extempore Prayers, &c. Part. 2. Contains the Method of Prayer, with suitable Forms of Expression adapted to each distinct Part. To which are [11] added, a Variety of Specimens of Prayer, as delivered by several eminent dissenting Ministers in London; many on special Occasions, taken in Short-hand by the Editor. 12mo. 3s. 6d. Bound. Piety.*

The judicious Reader will meet with nothing in this Essay, of any importance, but what has been said over and over again by those who have written on the subject; nor is there any thing in the Author's style or manner that can recommend his performance to persons of just discernment. In regard to the forms of prayer which he has added to his Essay, he *roughly* tells us in his preface, that he has ventured to put in them, without asking leave of the ministers in general, with whom he has taken this freedom.—What the Clergymen, who have been thus plundered by him, may think of such a method of proceeding, we know not, to us it appears extremely mean and ill beral.

* This is not a fictitious name. There really is such a person a Mr. Pety, a Publisher, in Paternoster-row.—

Art. 6. *Observations on the Assistance of the Holy Spirit. By Joseph Stokes, A. M. Curate of Allhallows Steyning. 8vo. 1s. Webley.*

A plain, well intended discourse; wherein the Author has endeavoured to set the doctrine treated of, in such a light as may be consistent with reason and Scripture. And though his manner of doing this is not remarkably striking, yet is the performance well deserving the serious perusal of every friend to rational religion.

SINGLE SERMONS.

1. *The Nature of a true Zeal considered; with a view to the present design of Calvary the Hebrew Manuscripts.*—A Visitation Sermon.—preached at Norwich, August 19. 1760. By Henry Goodall, D D Archdeacon of Suffolk, and Prebendary of Norwich. Cooper.

* The great design here alluded to, is that of the learned Mr. Kennicott, of which Dr. Goodall speaks in the following terms:

—“Great pains have been taken in collecting and collating the manuscripts of the New Testament, in the likeliest method, by comparing them together, of finding out their several mistakes.

—*hnd*

And though little or nothing of this sort has been done with regard to the *old*, from a prevailing notion, too implicitly credited, and too long persisted in, that the Manuscripts of it are so few in number, and, by the scrupulous exactness that was used in transcribing it so nearly alike, that no very useful purpose could have been answered by it; yet has it been shewn, by a learned Member of one of our Universities, in an accurate and judicious performance which he has lately published, that these Manuscripts are much more numerous than they were apprehended to be, and that the pretended agreement between them, has, upon enquiry, nothing to support it; that the Manuscripts, at home and abroad, which he has been able to come at an account of, are considerably above four hundred; and that the *variations* of those he has met with in a single psalm, are more than fifty; which swell, when compared with the same psalm in *Samuel*, to above six hundred. To collate such a number of Manuscripts, which are many of them in very distant countries, must be attended with a great deal of trouble and a large expence: but the design is a noble one, and as able a hand has already made some progress in it, it is much to be wished, that the countenance he has met with, may invite many others to set their shoulders to the work, and contribute their generous assistance to put it in execution."——

2. *The Christian King*,—before the University of Oxford, at St. Mary's, January 30, 1761. By George Horne, B. D. Fellow of Magdalen College. Rivington.

3. *Salvation without Work*, in St. Paul's Sense of it, considered,—at Haveril, December 14, 1760. By Thomas Milway. Waugh.

4. *The Evidence of Prophecy prior to the Evidence of Miracles*, only in a restrained and limited sense:—before the University of Oxford, February 2, 1761. By Thomas Bray, D. D. Fellow of Exeter College. H. Payne

SERMONS on the late general FAST, Feb. 13, 1758.

1. —Before the House of Lords, by Philip Lord Bishop of Bristol. Whiston and White.

2. —Before the House of Commons, at St. Margaret's, Westminster. By S. Square, D. D. Dean of Bristol. Walter.

3. *A formation of Manners shewn to be the only Ground of Consistency towards God*.—By Benjamin Dawson, L. L. D. Rector of Lough in Suffolk. 1s. Henderson

4. *A People's Prayer for Peace*,—at Northampton. By W. Warburton. Birkland

5. —At the chapels of Berkley and Long-acre; by John Kidder, M. A. Rector of Wolverston in Suffolk. Davis and Reymers.

6. *The Subjection of ancient Kingdoms considered*—At St. John's, Westminster. By J. Robertson, A. B. Vicar of Harriard, Hampshire.

7. *A national Fast a Mockery of God, without real Amendment both in Principle and Practice; and our late extraordinary Successes no sufficient Tokens of our being the Favourites of Heaven*—At St. Anne's, Westminster. By M. M. Merrick, L. L. D. Chaplain to the Earl of Surrey, and Lecturer of the same church. 1s. Dilly.

8. —At Wyle; by John Byre, M. A. Curate of Wyle, and late of Ripon. Wickers.

T H E

MONTHLY REVIEW,

For A P R I L, 1761.

A short Account of the ancient History, present Government, and Law, of the Republic of Geneva. By George Keate, Esq; 12mo. 3s. Doolley.

TO an enlarged and studious mind, there cannot be a more noble, nor, at the same time, a more delectable subject of attention, than the science of Government. The general principles of this science, indeed, seem obvious to a moderate capacity, but to enter into a detail of it, requires more than an ordinary share of natural acuteness, joined to a habit of observation.

All men admit in words, however they deny it in fact, that the end of Government is to promote and secure the good of the whole: and when we view the plain and direct road, chalked out by natural reason, which leads to this point, we are amazed that all men are not as independent and happy as good Government can make them: but when we consider how far the selfish passions of ambitious individuals, stand in opposition to public interest, we are no longer surprized at the unequal and unjust dominion established by the force or craft of unfeeling Usurpers, and upheld by the ignorance and pusillanimity of abject subjects, nursed in servitude, and awed by power, to which, if they had spirit equal to their strength, they are themselves superior.

That some modes of Government, are better calculated for the general good of the people than others, is a truth that is not to be contested. Our admirable Bard, indeed, has said,

For forms of government let fools contest,
Whate'er is best administered, is best.

Fine Poets, however, are seldom the best Philosophers or Politicians: and though this sentiment is specious and striking, yet when we analyze it, it will be found partial and fallacious. It is thus far true, indeed, that wherever Government is well administered, it is a proof of public virtue in the Rulers; and where the Rulers are virtuous, the form of Government is immaterial. nay, if we may hazard a paradox, we will not scruple to say, that the worst form is, in the case, the best—we mean, Despotism. Nevertheless, a well-framed Government does not trust to the natural continuance or disposition of the Rulers, but puts the sovereign power under an obligation of ruling according to some established system formed for the general benefit of the community. and both reason and experience teach us, that some systems are, for that purpose, greatly preferable to others.

It is not our business, neither will our limits allow us, to examine what mode of Government is most conducive to the end proposed, or at least pretended. Monarchical, Republican, and mixed Governments, have all their several defects: and though in speculation it may seem very easy to rectify them, and form a more complete model than any extant, yet when we come to reduce our theory to practice, we shall find that the passions of mankind will be busy to frustrate our intentions for the general good, and will probably render the best conceived plan abortive.

It is certain nevertheless, that the best form of government is that, where the subjects are reduced nearest to a prudent equality: in such a state, public virtue, freedom, and peace, are most likely to flourish; for the more equal the proportion among the several members, the less room there will be for pride, envy, ambition, and avarice, to excite their baneful influence: and it is these selfish passions which disturb the peace of society, and make restless minds soar from contentment to elegance, from elegance to luxury; in short which excite men to aspire after those distinctions, which under an unequal constitution are so greatly multiplied, and which are the fertile sources of more than half the vices which infect society: for nothing can be more evident than that, as the objects of competition are more or less numerous, the

the influence of the selfish passions will be more or less predominant, and the temptations to guilt will be in proportion.

We would not be thought however to argue in favour of an absolute levelling principle, which we are persuaded is as inexpedient, as it is impracticable: neither would we recommend all the institutions of Geneva, as fit to be adopted in such a kingdom as Great Britain. But we may venture to say that there are many regulations in this, and some other republican governments, which might be copied to advantage in our own.

The public therefore are indebted to the ingenious Author of this small volume, for the short account he has given of this excellent republic. It were to be wished, nevertheless, that he had been more particular in his descriptions, and less sparing of his reflections; which whenever they occur, appear to be pertinent and judicious.

He observes that ‘ Geneva has been mentioned by several voyage writers, but that none have entered into a detail of its government and laws.’ We remember however to have read an old treatise expressly on this subject, which probably has escaped our Author, and which takes notice of some singular institutions which we may have occasion to mention as we proceed.

After a very animated and elegant representation of the happy and respectable state of a people, who live under a republic founded in wisdom and virtue, he proceeds to a description of the country.

‘ While the wisdom of man hath rendered this city a mild and amiable dwelling, the hand of Nature hath also co-operated, and marked the scene she hath spread around it, as one of her happiest labours. It is situated on a most beautiful spot at the head of the Lemman-Lake, acknowledged the largest and finest in Europe. This noble piece of water is about sixty English miles in length, and in its broadest part about twelve, though much narrower towards the two extremities of it. It is of a remarkable blue transparent colour; is well stocked with fish, and particularly famous for its trout, which are often found here of a prodigious size. The Rhone runs into it at the opposite end from the country called Le Valais, and having blended its waters with those of the lake, separates itself into two rapid streams, which run through part of Geneva; forming a little island in the

town, and immediately re-uniting, continue their course into France. It is bordered on the side of Switzerland by the Pais du Vaud, a tract of country formerly conquered from the Dukes of Savoy by the Canton of Bern; and which may truly be esteemed one of the gayest and most delicious spots that can be beheld; being covered with towns, country-houses, woods, vineyards, and gardens, and the view terminated by that range of hills, known under the general name of Mount-Jura. The Savoy side,

though less fertile, is more woody, and makes a pleasing contrast; for the high precipices, and vast mountains, that bound the sight all round, and rise behind one another in so many wild and fantastic forms; some totally bleak and barren, others verdant, others covered with perpetual snow, and seen from many leagues distance, fill the mind with an agreeable astonishment, and produce some of the most noble and stupendous scenes that can be imagined; scenes capable of furnishing a thousand new ideas to the eye of the poet, and the painter.

The near neighbourhood of the city to these mountains, makes the winters very severe, and the summers extremely hot; and frequently occasions such sudden changes in the weather, as at first surprize those who are strangers to the climate. The north-east wind, which they here call the Bize, is so sharp and penetrating when it blows strongly, that if one walks much against it, it almost peels the skin off the face; yet to this wind the inhabitants are greatly indebted, for the air, being pent up by the mountains that are on every side, cannot sometimes obtain a free circulation, which this bize always effects, driving away, at the same time, all moist and noxious vapours. whence it happens, that it is esteemed a wholesome climate; and what should seem to prove the healthfulness of it, is that people who live here to a great age, and support the evening of life with few infirmities. But with respect to this, there is undoubtedly much to be attributed to the temperate manner in which they live.

The Writer in the next place enters into the ancient history of Geneva, a city of great antiquity, being frequently mentioned, as he observes, by Cæsar in his commentaries, by the same name it now bears. He gives an account of the troubles between the counts and the bishops, and of the claims of the Dukes of Savoy on the republic, which took their rise towards the end of the thirteenth century, when, being greatly annoyed by the Counts of Genevois, and Amé V. offering

his

his assistance, a treaty was concluded between them, by which the Court of Savoy promised, on oath, for himself and successors, to defend the citizens and inhabitants of Geneva; and in pursuance of this treaty having made war with the Counts of Geneva, at the conclusion of a peace, he set up an unreasonable demand for the expences he had sustained, and took possession of the *château*, and of the castle which stood in the island, formed in the town by the *Rhône*. This was the foundation of the claims which occasioned those violent contests between the Dukes of Savoy and the republic, which were at length put an end to by a treaty at St. Julien, and all disputes which have since accidentally arisen, were finally adjusted by a treaty concluded in 1754, between the present King of Sardinia, and the State of Geneva, in which the latter is acknowledged by that crown to be free and independent.

Our Author next proceeds to give an account of the government and laws of Geneva, of which we shall mention such as appear most remarkable. The state hath under its dominion about 30,000 people, of whom 5000 are generally dispersed in foreign countries, so that there are seldom more than 25000 at home, who are ranged under different denominations of subjects, inhabitants, natives, burghers, and citizens.

The sovereign power is lodged in three councils. The *general council*, the *council of two hundred*, and the *council of twenty-five*. The general council is composed of citizens and burghers of the age of 25, and are summoned twice a year or oftener, if occasion requires, by the council of *Twenty-five* and *Two Hundred*; for the election of magistrates, &c.—This council have the power of making laws—of war and peace—of raising subsidies, &c.

‘ In this council they never debate. Whatever is presented to them, hath been maturely considered by the
‘ the council of *Twenty-five*, and *Two Hundred*. The first
‘ magistrate of the republic then lays the question before the
‘ people, to which the members of the assembly reply *aye* or
‘ *no*, approve or reject.

‘ Their method of voting when they chuse their magistrates, is particular, and merits attention. On the morning of election the members meet in the great church, where a sermon is preached by the oldest minister, teaching the goodness of Providence in preserving their liberties, and exhorting them to a wise choice, which neither admits,

nor party might influence. A printed list of the candidates is then given to every burghs, if, for example, there are four magistrates to be chosen, they have on the list the names of eight, and a line drawn against each name. After this, every member passes before the council of *Twenty-four*, or *Little Council*, who are seated in the middle of the church, and before whom is a large Bible spread open; which as he walks by, he lays his hand on, and returns alone into a little closet, (several of which are purposely fixed there) where he finds pen and ink, and makes a cross upon the lines, which are against the names of such of the candidates, as he is inclined to vote for. This done he rolls up the paper, and puts it into a box.—When the same ceremony hath been performed by all the electors, the box is opened, the papers examined, and those who have the most votes are declared duly elected.

When they are assembled for any other affair, their manner of giving their voices differs.—There are four Secretaries appointed, two from the council of *Two Hundred*, and two from the *General Council*. These Secretaries are placed before the magistrates, each having on a desk, a paper divided into two columns for approbation, or disapprobation, and a curtain drawn close round his head, so that he is incapable of seeing the person who votes, but the curtain not coming so low as to touch the paper, each member passing by, whispers his choice into the Secretary's ear, and at the same time can perceive, if the Secretary writes down according to his direction.

Upon these days every burghs, whatever be his station of life, wears a sword, and walks about as jealous of his rights, as a citizen of Old Rome.

In a small republic, the wisdom of thus giving their suffrages is indisputable. Bribery and corrupt management are in a great measure prevented; and what is of much import, all personal feuds, and animosities; as no one knows how another votes; nor can a candidate, who is approved or rejected, point out those who contributed to either.

If we were in earnest to abolish bribery and corruption in the election of representatives, some such regulations as these would be more effectual for this purpose, than all the acts of parliament which have been, or can be made against such reciprocal prostitution,

The council of *Two Hundred* is composed of 250 citizens and burgesses who fill up this body as often as there are fifty vacancies. The members must be thirty years of age, and have their seats for life, unless in case of insolvency or degradation. This council is the supreme court of justice—Has the power of pardoning—Of electing the council—Of deliberating on what is to be proposed in the general assembly, &c.—And it meets on the first Monday in every month, or oftener as occasions require.

The council of *Twenty five* or the *Little Council*, must be chosen out of such of the citizens, as are members of the council of *Two Hundred*, and continue for life unless in the cases above mentioned. This council is entrusted with the executive power of all that regards the law of nations—with the judging of causes civil and criminal—with the power of summoning the council of *Two Hundred* as often as it thinks proper—with the administrations of the finances, &c.

Our Author observes that Geneva hath no code of criminal punishment, consequently determinations must in some measure be arbitrary. Nevertheless we remember in the old treatise we speak of, to have met with some settled regulations, and stated punishments, with respect to criminal offences. Among other things, that the criminal was to answer his accusation in 23 hours if taken by the syndicks; in all cases even of difficulty, the prisoner was to receive sentence in 12 days—attempting alteration in the state, was punished with death.—Defaming the civil or ecclesiastical magistrate, by imprisonment.—Gaming for money, 3 days imprisonment, and a fine of 60s; with other stated punishments too tedious to mention. Fornication indeed and some other lesser crimes were punished at discretion.

The principal magistrates are the *Four Syndics*, the *Lieutenant de Police*, the *Treasurer General*, Six *Aldermen* of the *Lieutenant*, called *Auditeurs de Droit*, and the *Procureur General*, whose several offices our limits will not allow us to describe; therefore we proceed to take notice of the most remarkable laws, of which the first, and not the least worthy of observation is that relating to conanguinity.

* In the council of *Two Hundred* there may be a father and two sons, or three brothers, or six persons of the same name and family.

* In the *Little Council* a father and a son, or two brothers cannot be members at the same time.

Laws of this kind, as our Author judiciously observes, are of admirable use in the distribution of power, as they prevent any particular families becoming too considerable in the state.

The Laws with respect to religion are worthy of imitation. The pastors have very inconsiderable salaries, those in the city not receiving more than 60 l. *per annum*, and those in the country about half that sum, and yet they discharge their duty religiously. 'Tis with much satisfaction, says our Author, 'that one observes the regularity, with which the duties of religion are attended. There are very few who absent themselves from church upon Sundays, and during the sermon-time two of the Auditeurs, accompanied by other officers, walk about the city, and demand of all whom they meet with, the cause of their neglecting their devotions. Add to this, that they take care to send their children betimes to some minister, to be instructed in the fundamental principles of their religion; that they may not only practice it well, but be able, in the language of scripture, *to give an answer to every man that asketh them a reason of the hope that is in them*. They are also brought early to the Sacrament, and taught to neglect no opportunity of partaking of it; these republicans wisely judging that it is of little service to a state, to make laws for the suppression of vice, unless it carefully watches over the education of its youth; and that to form a good man, and a good subject, the foundation must be laid early, on the unerring basis of piety and virtue.'

Here we must observe that the old treatise above mentioned takes notice that all children were to be sent to catechism on pain of the parent's forfeiting 3 s.

In their laws respecting commerce, they have a particular institution, which tends greatly to the support of their credit. 'If any member of the councils becomes bankrupt, he thereby forfeits all his rights, as member, and is rendered incapable of enjoying afterwards any employment in the state, nor can the children of a bankrupt, or of one who dies insolvent, be admitted to any public office or chosen into the councils, till they have paid their proportion of their father's debts; if he left only one son, till he hath paid all his debts; if he left three, until he hath discharged a third part of them.' This Montesquieu distinguishes by the title of *Belie Loi*.

Their

Their sumptuary laws are very remarkable, and such as our beaux and belles would by no means approve of.

‘ The introduction of luxury has been guarded against by every commonwealth, as of all things, the greatest obstacle to its welfare ; nor is there any state which in general hath taken more effectual methods to prevent it, than Geneva, it hath instituted a Chamber of Reform, merely for this purpose, which assembles every monday ; the Fourth Syndic is the President, and one of the Auditeurs, the Procureurs-General, and others, are members of it. Those who offend against its injunctions, are cited, and for the first time are often only reprimanded and cautioned ; but on the commission of a second offence, are compelled to pay a fine.

‘ The principal laws of this chamber order, that no persons keep any equipage, or make use of one in town ; but only at their country-houses, and to convey them from thence, to their houses in town ; nor are they permitted to put more than three horses to their carriage.

‘ The men must wear no laced linen, no gold or silver lace, except on their hats, nor any velvet or silk, but in a waistcoat or breeches.

‘ The Ladies are prohibited all jewels, and coloured stones, all lace, and laced lincens. Their silks must have no gold or silver in them, nor exceed a regulated price. The size of their hoops is likewise limited.

‘ Neither sex are allowed to make use of sedan chairs, unless in case of illness, when they procure an order for that purpose ; nor are the sedan-chairs suffered to have curtains within them.

‘ Fine tapestry, paintings, and looking glasses beyond a certain value are prohibited, as are all sorts of theatrical entertainments, lest they should have a bad consequence on the minds of younger people, and encourage a life of idleness and pleasure.

‘ Upon occasion of a marriage-supper, there must not be more than *sixteen* people invited ; nor any dancing after ten o’clock at night. None are allowed to have arms on their coaches, nor any painting but of two colours, with many other regulations too trifling and minute to mention.’

Here we find that our Author has enumerated the several prohibitions to prevent luxury, but has taken no notice of

any penalties incurred by the breach of them. Nevertheless in the old treatise, above referred to, we find that persons wearing embroidered cloaths, or silk linings, &c. incurred a considerable penalty.

Their regulations with regard to the academy are excellent.

• This academy is supported at the expence of the republic; and as every parent hath a liberty of sending his children thither, one may discern a tincture of literature, amongst all ranks of men at Geneva, that is not to be met with in other countries. Each person continues his child at the academy for a longer, or shorter time, according to the station of life he designs him for, and makes him apply to those particular studies, which more immediately concern it.

• For the encouragement of the students, there is a certain day annually appointed for promotions; upon which they all go in procession, in their different classes, to the great church, where are assembled, the Little Council, the venerable Compagnie, and a great concourse of spectators. when, after an oration made by the Rector, and by some of the scholars in Latin, the Full Synod distributes to such students, as the professors nominate, silver medals of different value.

• There are eleven professors belonging to this academy, viz.

• Three Professors of theology, and ecclesiastical history.
 • —One—of the oriental languages.—Two—of natural and civil law.—One—of German law.—Two Professors of philosophy.—One—of the mathematics.
 • And—One—of the belles lettres.

• These eleven Professors, together with the Rector, and three deputies from the Little Council, form a kind of academical senate, in which all affairs that relate to the academy, are regulated, and reports thereof made to the venerable Compagnie, and to the Little Council, in order for their approbation.

• The students, at their different schemes of life render it necessary, attend in classes such of the Professors, as they have occasion for, who give them their lectures gratis; but those who chuse to wait on a professor privately at his own house, pay him so much by the month; a gratuity not considerable, but which each person's generosity usually augments. All other masters in town, who teach either

riding,

the Government and Laws of Geneva.

singing, dancing, fencing, music, or the modern languages, have their salaries fixed by the state, and cannot demand of their scholars more than that price.*

We shall conclude our extracts with the laws relative to marriage, and the succession to estates, which are well worth the attention of the intelligent Reader.

* A youth may not marry before the age of eighteen, nor a girl till fourteen.

* In every contract of marriage it is necessary, that there be at least two creditable witnesses; both parties must be of the reformed religion, and to render the deed more public, it must be signed by the first Syndic, and afterwards read several Sundays in the churches, that all who are inclined to object to it may have an opportunity.

* Divorces may be obtained, on proof of impotency on either side; and also in case of adultery on either side, unless it appears, that the party who was guilty was drawn into the crime by the contrivance of the other.

* A widow must not engage in a promise of marriage, till six months after her husband's decease.

* A woman, who is not above forty, is not allowed to marry a man more than ten years younger than herself; but if she hath passed her fortieth year, her husband must be within five years of her own age.

* A man, after his sixtieth year, cannot espouse a woman that is not half as old as himself.

* The bare mention of these laws cannot fail of recalling to our minds the practice of the republics of old; which regarded marriage no farther, than as it tended to the populousness of the state, and measured the worth of a subject, by the number of children he produced to his country.

Of the Succession to Estates.

* I shall conclude my remarks on Geneva with some of the general laws that relate to property, as they fall in with this form of government, and principally tend to the preserving an equality amongst its subjects.

* The fortune of a man who dies intestate, is divided equally amongst all his children, male and female; if he hath none, it goes to his parents; or if they are dead, to his grandfather and grandmother; but if the deceased hath
* brothers

‘ brothers and sisters of the whole blood, they are admitted to an equal share, with his father and mother, or grandfather and grandmother.

‘ In default of ancestor, or descendant, brothers and sisters of the whole blood inherit equally; and if there be a brother or sister dead, leaving children, such children are entitled to their parent's portion.

‘ Though the age of majority is twenty-five, yet they may make wills at eighteen; married women may also bequeath what they have by testament, though no woman can be a witness to one.

‘ Every will must be in writing, and in the presence of a public notary, and seven witnesses, who must be at least twenty years of age; and if it is made by ancestors or descendants, for the benefit of the heirs, the attestation of a notary is not necessary, and it is valid.

‘ But if a will is entirely written, and signed by the testator, and the writing is approved by five persons of credit, it is adjudged to be valid.

‘ Every will must be brought before the Lieutenant and the Auditeurs, where they are always first opened.

‘ None can give away more than half their fortune from their children, or, if they have no issue, from their parents, the law (unless for any special crime they forfeit that right) entitling them always to what, in the French language, is called the *legitime*, which is their equal share of *one half* of their parents, or child's effects: if, for example, a man dies worth 10,000 pounds, leaving four children, whom he has not provided for, each may claim their *legitime* amounting to 1250 *l.* if he hath no lawful issue, his father and mother may demand the same *legitime* viz 5000 *l.* and for want of parents, his brothers and sisters of the whole blood, or if he has none, his nephews and nieces have a right to their *legitime*, which is the share of *one fourth* of the testator's fortune, so that supposing in the above case four brothers, or four nephews, each would receive 625 *l.*—Beyond this, there is no *legitime*.

‘ A bastard cannot inherit any thing either from his father or mother; but if his parents have no lawful issue, they may bequeath him *one half* of their possessions—if they have, they cannot give him more than *one eighth*.

These laws seem to be founded on reason and equity, and are admirably well calculated to divide property in due proportion among the several members of the community, so as to prevent extreme indigence on the one hand, and excessive luxury on the other. We may venture to affirm that the right of primogeniture, which takes place in this and many other kingdoms, is against the law of nature. They who have traced into the origin of successions, know that this right is granted on feudal principles, and when that barbarous system made way for more refined policy, it might and ought to have been abolished. There is indeed some pretence for continuing it under arbitrary monarchies, where one sovereign tyrant is to be maintained by the unnatural influence of many petty tyrants, but in our mild government the Crown wants no such supports: our constitution has entrusted the nobility with more honourable and essential distinctions and privileges than they can justly derive from an unequal succession to property. Our laws of inheritance therefore, more especially with respect to entails, which bind estates almost to perpetuity, are highly inequitable and oppressive: and when we consider the many steps which have lately been taken to lock up property, together with the practice of ennobling every one of over-grown fortune, it is sufficient to alarm those who are jealous of liberty, and who have sagacity enough to perceive how much the most distant, and seemingly slight encroachments, tend to forward the most fatal oppressions.

There are in Mr. Keate's performance, many other curious laws and regulations with respect to the rights of widows and the method of selling estates, &c. which our limits will not allow us to abridge, and for which we refer the Reader to the work itself, which will amply repay him for his time and attention. The Author indeed, is not so full and copious as might have been expected, and he is also somewhat faulty in the distribution of his matter. The description of the city, for instance, which is introduced toward the conclusion, ought rather to have preceded the account of the government and laws; but in spite of these and other little inaccuracies, we recommend this work upon the whole, as a curious, instructive and entertaining performance, written with great spirit, perspicuity and elegance.

The Author has prefixed, a new map of the lake and territory of Geneva, and the countries adjacent neatly engraved by Kitchin.

Extracts from such of the penal Laws, as particularly relate to Peace and good Order of this Metropolis. To which are added some general Cautions to Shop-keepers; and a short Treatise on the Office of Constable. By John Fielding Esq; one of His Majesty's Justices of the Peace for the Counties of Middlesex, Essex, and Surry, and for the City and Liberty of Westminster. 8vo. 3s. 6d. in boards. Millar.

IT has been often remarked of England, that there are no where better laws, and that the laws are no where well executed; and this remark is particularly true with respect to our penal laws: which are frequently attended with the inconvenient alternative, that they are suffered to remain a dead letter, for want of Prosecution, or they are executed for the purposes of oppression.

These inconveniencies arise from the reluctance of some, and the forwardness of others, to give information against offenders. Men of reputation dread the name of informers, and therefore permit many contraventions of law, to pass unnoticed; while they who are less scrupulous, allured by the sordid motive of sharing the penalty, are eager to detect offenders, and perhaps, being actuated by such base motives, will often pursue their prey, at the expence of truth.

Of these inconveniencies, Mr. Fielding seems to have been sensible, as appears from the following apposite observation.

• The Legislature, by giving one-half of the penalty to the informer, doubtless intended to facilitate the execution of the penal laws. but it certainly has a contrary effect; for those who make information before magistrates from the mere motive of the reward, are of the disreputable kind; and the advantages annexed to informers, have rendered the office itself odious, and deterred many reputable persons from redressing injuries and inconveniencies they have laboured under for fear of the odious imputation of an informer. And it is believed, that if rewards in general, given to informers by penal laws, were taken away, and the whole penalty given to the poor, &c. the laws themselves would be easier executed, and the evils they were intended to remedy, easier removed. For it is from experience I have observed, that for one information made from the motive of the reward, twenty have been made from a desire only of removing a public evil or nuisance, without

the

* the least regard to the reward, which such informers have
 * generally applied themselves to charitable uses, having first
 * paid the expence of the prosecution: but as gain is the
 * common idea of the motive of all informations, many even
 * of these persons have been insulted for their good offices
 * to the public, which would not be the case if rewards in
 * general were taken away; and the removal of evils
 * themselves would always be found sufficient motives for
 * complaint, and at the same time it would give weight and
 * dignity to the laws themselves.

We are in doubt however whether even this provision,
 would remove the odium of being an informer. Though in
 this case informations could not be imputed to a motive of
 gain, yet they might be construed to proceed from a prin-
 ciple of malice. In short the character of an informer has
 been so long deemed infamous, that it will be a difficult
 thing to abstract mankind from their prejudice against the
 name. Philosophically considered, it is indeed, rather honour-
 able, for it is every man's undoubted duty to give information
 of any infraction of the laws. but when informers act from
 lucre or malice, as in the time of Tiberius, when Tacitus fixed
 that hitherto inselible stigma on them as *hominum genus pessimum*
 then the character is truly detestable. In our opinion the most
 effectual means to take off the odium, would be to make in-
 formations the business of numbers, who should undertake the
 office *gratis*, and act under the *sanction of government*. But
 we must be content to hint this as a general proposition, our
 limits not allowing us to enter into an explanation of it in
 detail.

With respect to the general merit of the extracts before us,
 they may be of use to point out to the ignorant the requisites
 of their duty, but they will be of little service to those who
 are desirous to obtain an accurate knowledge of our penal
 laws.

The references are sometimes imperfect. in the act for
 instance, relating to the preservation of the pavements in the
 city and liberty of Westminster, no reference is made to the
 2d of William and Mary, or to the 8th and 9th William and
 Mary, though they are, in truth, the leading statutes.

The Writer's observations likewise are frequently trivial
 and needless, and sometimes erroneous. His errors however
 often proceed from partiality to his office: and it is from
 this principle probably, that he frequently intimates that 'if
 * offences were to be heard in a summary way before one

or more justices of the peace, and the penalty to be raised by warrant of distress, it would be of great utility; the great expence of suits in the courts of justice, at present reducing all penal laws, however useful in themselves, to a mere dead letter.'

We however, who have not the honour to be in the commission of the peace, do not think so favourably of justices, as to wish them entrusted with any such summary power. If indeed they were under proper regulations, and free from the temptation of making a trade of the administration of justice, we should not think such a delegation dangerous; but at present it would by no means be prudently lodged. Let it not be thought however, that we mean to cast reflections on the body of those worshipful magistrates who are of such use in this metropolis. Many of them, we are persuaded, are well qualified for the business they transact, which requires a man whose conscience is equal to his skill.

The Author of these extracts very earnestly and very properly exhorts persons to give information of all bawdy houses and gaming houses. With respect to the first, he takes notice that oaths and informations are necessary to be laid before the justice, before he can take any step whatever. With regard to the latter, he makes the following observation.

'From the infinite pains the legislature has from time to time taken to provide good and wholesome laws for the suppression of gaming, it is evident that this vice has always been looked upon as the greatest of evils, and to be attended with the most mischievous consequences; it therefore calls on magistrates in a particular manner to be careful in putting these good laws into execution, so necessary to preserve the morals of the people, especially as the evil itself is even now in a flourishing condition.'

Whose fault is it then that this evil is permitted to flourish? Why is it not suppressed? What hinders the magistrates from putting a stop to it, which we apprehend they may do by their own authority, without any information?

In the 33 Hen. VIII. which the Writer allows to be now in full force, is the following clause — 'It shall and may be lawful for the justices in every shire, mayors, sheriffs, bayliffs and other officers, within every city, town and borough, as well within liberties as without, to come, enter into and resort unto all places where such games,
' (meaning

meaning the games enumerated in the first clause, are suspected to be carried on, and to imprison the keepers and the persons frequenting the same, until they shall be bound by recognizance, the keeper no longer to use or keep the same, and the haunters no more to play, haunt or exercise any of the said games.

It appears from this clause, that the justices have power to enter into suspected places, and to punish offenders, and that they may act from their own inspection, without any previous information. If gaming houses therefore are any where tolerated, in order to know who is accountable for the abuse, we must enquire what justices live in the neighbourhood.

At the end of these extracts, the Writer gives some useful cautions to shop-keepers and traders, how to avoid cheats and impostors. He also proposes a plan for the farther prevention of frauds and felonies committed on tradesmen and shop-keepers, and specifies the rules proposed by himself and unanimously attended to by a select body of pawn-brokers, in the year 1758, for their future observance, as a farther prevention of frauds and felonies.

Many of these rules are certainly very proper, and will no doubt prove useful. But though they may contribute to suppress one species of offence, yet another mode of delinquency will succeed in its stead: and in order to prevent frauds and felonies, we must go further back, we must return to their source, we must endeavour to correct the morals of the people, by gradually introducing wholesome amendments, enforced by the example of the great, the only effectual means of confirming the lower class in good habits.

The volume before us, concludes with a treatise on the office of constable, in which we find nothing new, but the introduction. The duty of this officer is set forth in many books, particularly in one published sometime ago by Mr. Wekh, where it is very copiously described. The present Treatise therefore might, in our opinion, have been very well spared.

Upon the whole however, these extracts are well worth perusal, and if read with attention will prevent many offences against law, which are often committed by some, and suffered by others, through ignorance.

GIPHANTIA is a *Vision of what has passed, what is passing, and, during the present century, what will pass.* *W. H. W. Translated from the original French, with a very Nuis. 12mo. 3s. Roxb'd.*

GIPHANTIA is the name given to an imaginary island to be situated 'in the midst of a tempestuous ocean among sands,' in Africa, 'surrounded with insuperable deserts, which no mortal can pass without a supernatural aid'—Hither our Author is transported in a hot air being protected by the prefect of the elementary spirits are the inhabitants of the country.

This island is represented to our Author by the prefect of the only place in the world, 'where Nature preserves her original vigour. She is incessantly labouring to increase numerous tribes of vegetables and animals, and to produce new kinds. She organizes all with admirable skill; she does not always succeed, in rendering them perfect. The mechanism of propagation is the masterpiece of wisdom: sometimes she fails and her productions return ever into nothing. We cherish with our utmost care those which are sufficiently organized to produce their kind, and then plant them out in the earth.

'A Naturalist wonders sometimes to find plants that have never been noticed before. It is because we have then supplied the earth with them, of which he had at least suspicion.

'Sometimes also these exotics not meeting with a suitable climate, decay by degrees and the species is lost. These are those productions which are mentioned by the ancients and which the moderns complain are no where to be found.

'Such a plant still subsists, but has long dropped, and its qualities are detected by the Physician who is daily pointed. The art is blamed, it is not known that fault is in Nature.

'I have now, adds the prefect, a collection of new productions of the greatest virtue, and I should have imparted them to mankind before now, had there not been strong reasons to induce me to delay it.

'For instance, I have a foreign plant to fix the human mind, and which would give steadiness even to a Philosopher.

* uian [a Frenchman]: but for these fifty years I have been
 * diligently observing Babylon [France], and have not found
 * one single moment, wherein the inclinations, customs, and
 * manners have been worth fixing.

* I have another plant, most excellent for checking the
 * too lively fancies of invention; but thou knowest how rare
 * those fancies are now-a-days; never was invention at a
 * lower ebb. One would think that every thing has been
 * said, and that nothing more remained but to adapt things
 * to the taste and mode of the age.

* I have a root which would never fail to allay that soir-
 * nefis of the learned who censure one another; but I ob-
 * serve that without their abusing and railing at each other,
 * no man would concern himself about their disputes. It is
 * a sort of pleasure to see them bring themselves as well as learn-
 * ing into contempt. I leave the malignity of the Readers
 * to themselves with the malignity of the Authors.

After having been informed of the productions and econo-
 my, our Author is introduced to the other curiosities of the
 island, which serve for the machinery of his satire. Thus a
 globe, a road, and a mirror enable him to hear and see what
 is passing in the world; a gallery of pictures acquaints him
 with what has passed; and a tree with what is to come.
 Nevertheless it is not improbable, that our Author's satire
 may appear sometimes ill-directed, particularly where he in-
 sinuates that the arts have only added to the wants, and com-
 merce to the vices of mankind; nor is it impossible but that
 his allegories may, and not unjustly, be thought sometimes
 too far-fetched and obscure.—Perhaps it may be some disad-
 vantage to M. Poplin, so, so we are told our Author is na-
 med, that he has been so lately preceded in this delicate spe-
 cies of literary composition by the Marquis d'Argens, and M.
 de Voltaire.

But that our Readers may have a better idea of this work
 we shall insert the twelfth chapter entitled the *Yves*, which
 appears to us as little exceptional as is interesting as any
 part of it: though the inference intended to be deduced
 from it is liable to many objections.—At the same time an
 opportunity is furnished to judge of the merits of the transla-
 tion; to which is prefixed, what is called an *Exordium*. *Dedi-*
cator addressed to the Hon. Mr. Rous, but which rather he-
 trays the vanity and self-sufficiency of the Translator, than a
 due respect, or proper delicacy for his fair Patrons.

After this general survey of the whole earth, I had
 mind to view Babylon in particular. Having turned
 glass to the north, and inclining it gently to the south
 again, I tried to find out that great city. Among the
 that passed in succession under my eyes, there was one
 fixed my attention. I saw a country house, neither too
 great, neither too much adorned nor too naked. At
 it was more embellished by nature than by art. It
 looked gardens, groves, and some ponds which bounded
 hill on the east. A country feast was at this time
 brating, to which all the neighbouring inhabitants
 come. Some, stretched on the green turf, were
 large draughts, and entertaining one another with
 former amours; and several were performing dances,
 the old men did not think so fine as those of time past.

Seest thou, (says the prefect to me) in the balcony, the
 young lady who with a smiling air is viewing the fight? She
 was married some days ago, and it is on her account
 this feast is made. Her name is Sophia (she has
 you see, fort me, wit, and what is worth more than
 rest, a stock of good sense. She had five lovers at
 time: none made a deep impression in her heart, nor
 were displeasing to her; she could not tell to which
 give the preference.

One day she said to them, I am young; and it is my
 intention to enter yet into the hands of matrimony
 which is a waysome prison. If my hand is so valued
 as by your eager addresses you seem to think, exert
 endeavours to deserve it. But, I declare to you that I shall
 not make any choice these several years.

Of Sophia's five lovers, the first was much inclined to
 extravagance. Women (says he) are taken with the out-
 side: let us spend freely and spare nothing.

The second had a fund of economy which bordered
 upon avarice. Sophia (says he) who has a solid judgment,
 must think him best that shows himself capable of amassing
 riches: let us turn to commerce.

The third was proud and haughty. Surely (says he) So-
 phia, who has noble thoughts, will be touched with the
 lustre of glory: let us take to arms.

The fourth was a studious man. Sophia (says he) who
 has so much sense, will incline to where the most is to be
 found.

be sound. Let us continue to cultivate our mind, and strive to distinguish ourselves among the learned.

The fifth was an indolent man, who gave himself little concern about worldly affairs: he was at a loss what course to take.

Each pursued his plan, and pursued it with that ardor which love alone is capable of inspiring.

The prodigal expended part of his estate in cloaths, in equipages, in domesticks; he built a new house, turn shed stables, kept open table, gave balls and entertainments of all kinds: nothing was talked of but his generosity and magnificence.

The merchant set all the springs of commerce in motion, traded to all parts of the world and became one of the richest men of his country. The military man sought occasions; and soon gloried himself. The studious man redoubled his efforts, made discoveries, and became famous.

Mean while, the indolent lover made his reflections; and, believing if he remained inactive he should be excused, he strove to conquer his indolence. The estate, be had from his ancestors, seemed to him very sufficient, and he did not care to meddle with commerce, the hurry of war was quite opposite to his temper, and he had no mind to take to arms; he had never read but for his amusement, the sciences did not seem to him worth the pains to come at them; he had no ambition to become learned. What then is to be done? Let us wait, says he, time will show. So he remained at his country house, pruning his trees, reading Horace, and now and then going to see the only object that disturbed his tranquility. Ever resolved to take some course, the time slipped away, and he took none.

The fatal hour approaches (said he sometimes to Sophia) you are going to make your choice, and most assuredly it will not be in my favour. Yet a few days, and I am undone. This peaceful retreat, these delightful fields you cannot grace, you will not enliven, with your presence. Those ten days that I reckoned to pass with you in the pursuit of pleasures were only flattering dreams with which you charmed my senses. O Sophia! all that first the passions and troubles the repose of men has no power over

“ me; my desires are all centered in you; and I am going
“ to love you for ever!”

“ You are too reasonable, (replied Sophia), to take it up
“ that I should chuse where I think I shall be happy.

“ At last, the time was expired, and not without many
“ reflections, Sophia resolved to make her choice.

“ She said to the prodigal, if I have been the aim of your
“ expenses, I am sorry for it: but what you have done for
“ my sake, you would have done, had I been out of the
“ question. You have lavished away one part of your estate
“ to obtain a wife; you would spend the other to avoid
“ the trouble of management. I advise you never to think
“ of it.

“ She said to the merchant, soldier and scholar, I am sen-
“ sible, you have shown a great regard for me: but I think
“ too you have shown no less, you for riches, you for glory,
“ and you for learning. In trying to fix my inclination,
“ each has followed his own; each would do as much for
“ himself as for me. Should I chuse one of you, his views
“ would still rest upon other objects; one would be busy
“ with increasing his fortune, the other with his profession
“ in the army, and the other with his progress in the sci-
“ ences. I cannot therefore safely any one of you. My
“ desire is to ingratiate the heart of the man who ingratiate
“ mine.

“ The same day she saw the solitary Gentleman. You
“ have long waited for it (said she to him) and I am at last
“ going to declare my mind. You know what your friends
“ have done to obtain my consent—see what they were told
“ what they are. For your part, such as you was, such you
“ remain. I think, I see the reason. Indifferent to all
“ other things, you have but one passion, and I am that
“ object. I alone can render you happy. Well then
“ my heart shall be a creature, yours. I will share
“ the joys of your solitude, and will endeavour to make
“ them.

On the whole, this is an entertaining satire, not only on the
French Nation, but on mankind in general. The Author
a great deal of fancy, and the translation is not despicable.

Elisbe or a Series of original Letters, collected and published by J. J. Rousseau. Translated from the French. In four Volumes. Vols. I. and II. 12mo. 5s. Sewed. Becket, &c.

IN our Review for December last, we just mentioned the publication of the original of this work, desiring our readers at account of it till the appearance of this translation, which was then promised; but, as the two first volumes only are yet published, we shall once more postpone our criticism both on the original and on the translation, till we have seen the entire work in our own language; which, we are told, by an advertisement at the end of the second of these volumes, we may soon expect.

We confess our difference in opinion from those who consider all romances merely as books of amusement. It is certainly in the power of a moral, sensible, Writer, to convey instruction in any form or genre he shall think fit to assume; and, considering the pre-ailing taste of the present age, we know not whether, as a novelist, his lessons are not most likely to command attention.

With regard to this *Chief Partur* of Mr. Rousseau (says the Translator in his preface), 'it was received with uncommon avidity in France, Italy, Germany, Holland, and in short, through every part of the continent where the French language is understood. In England, besides a very considerable number of it imported, it has been already twice reprinted, but how much longer the world might be delighted with the original, I found it to be the general opinion of my countrymen, that it was one of those books which could not possibly be translated with any tolerable degree of justice to the Author: and this general opinion, I own, was my chief motive for undertaking the work.'—We must own, also, that, on perusing the original, we were a little inclined to the same general opinion, and it is but just that we should confess, we have been a considerably disappointed, in the two volumes before us.

We have observed that many people make it a rule, to damn all translations indiscriminately, to which we believe they are induced from two considerations: first, because it is at least likely to one that they are right, as scarce any book in the world is perfectly translated; and secondly, because it gives the Translator an air of greatly understanding the beauties of the original. The exclamatory words, *tragédie! grand! &c.*

are easily pronounced; and are frequently of wonderful use in raising an ignorant man to the sublime character of a CONNOISSEUR. Be that as it may, the judicious Reader will find that the translation of Eloisa deserves none of the foregoing epithets. The following letter will serve as a specimen, and also contribute toward enriching our collector for the present month. It was written by the lover of Eloisa, during his separation from her, and contains an account of his excursion among the Valais *.

TO ELOISA.

‘ I have employed scarce eight days in surveying a country that would require some years. But, besides that I was driven off by the snow, I chose to be before the post, who brings me, I hope, a letter from Eloisa. In the mean time I begin this, and shall afterwards, if it be necessary, write another in answer to that which I shall receive.

‘ I do not intend to give you an account of my journey in this letter; you shall see my remarks when we meet, they would take up too much of our precious correspondence. For the present, it will be sufficient to acquaint you with the situation of my heart: it is but just to render you an account of that which is entirely yours.

‘ I set out loaded with my own sufferings, but consoled with your love; which held me suspended in a state of languor that is not unagreeable to true sensibility. Under the conduct of a very honest guide, I crawled up the towering hills through many a rugged unfrequented path. Often would I mislead, and then at once, some unexpected object arrest my attention. One moment I beheld stupendous rocks hanging ruinous over my head; the next, I was enveloped in a drizzling cloud, which arose from a vast cascade that dashing thunder against the rocks below

* Valais, a country bordering upon, and in alliance with Switzerland. It is a long and narrow valley running from east to west, between the territories of Bern on the north and the duchy of Milan on the south. It is terminated on the east by the fork mountains, by which it is separated from the canton of Uri; on the west it is divided from the canton of Bern by the Rhone. Its length is about thirty-four leagues, but as to its breadth it is very unequal. The concurrent testimonies of geographers and travellers, shew that M. Rousseau has not given an exaggerated account of this romantic country.

my feet; on one side, a perpetual torrent opened to my
 view a yawning abyss, which my eyes could hardly fathom
 with safety, sometimes I was lost in the obscurity of a
 hanging wood, and then was agreeably astonished with the
 sudden opening of a flowery plain. A surprising mixture
 of wild, and cultivated, nature, presents out the hand of man,
 where one would imagine man had never penetrated. Here
 you behold a horrid cavern, and there a human habita-
 tion; vineyards where one would expect nothing but
 brambles; delicious fruit among barren rocks, and corn
 fields in the midst of cliffs and precipices.

But it is not labour only that renders this strange coun-
 try so wonderful, contrasted, for here nature seems to
 have a singular pleasure in setting contradictory to herself,
 so different does she appear in the same place, in different
 aspects! Towards the east, the flowers of spring; to the
 south, the fruits of autumn; and northwards the ice of
 winter. She unites all the seasons in the same instant,
 every climate in the same place, different soils on the same
 land, and with a harmony elsewhere unknown, joins the
 produces of the plains to those of the highest Alps. Add to
 these, the illusions of vision, the tops of the mountains va-
 riously illumined, the harmonious mixture of light and
 shade, and their different effects in the morning and even-
 ing as I traveled; you may then form some idea of the
 scenes which engaged my attention, and which seemed to
 change, as I passed, as on an enchanted theatre; for the
 prospect of mountains being almost perpendicular to the
 horizon, strikes the eye at the same instant, and more
 powerfully, than that of a plane, where the objects are seen
 obliquely and half concealed behind each other.

To this pleasing variety of scenes I attributed the serenity
 of my mind during my first day's journey. I wondered to
 find that inanimate beings should overcome our most violent
 passions, and despised the impotence of philosophy for hav-
 ing less power over the soul than a succession of lifeless
 objects. But finding that my tranquillity continued during
 the night, and even increased with the following day, I
 began to believe it flowed from some other source, which I
 had not yet discovered. That day I reached the lower
 mountains, and passing over their rugged tops, at last
 ascended the highest summit I could possibly attain. Hav-
 ing walked a while in the clouds, I came to a place of
 greater serenity, whence one may peacefully observe the
 thunder and the storm gathering below. ah! too flatter-

ing picture of human wisdom, of which the original never existed, except in those sublime regions whence the ideal is taken.

Here it was that I plainly discovered, in the purity of the air, the true cause of that returning tranquillity of soul, to which I had been so long a stranger. This impression is general, though not universally observed. Upon the top of mountains, the air being subtle and pure, we breathe with greater freedom, our bodies are more active, our minds more serene, our pleasures less ardent, and our passions much more moderate. Our meditations acquire a degree of sublimity from the grandeur of the objects around us. It seems as if, being lifted above all human society, we had left every low, terrestrial, sentiment behind us; and that as we approach the ethereal regions, the soul imbibes something of their eternal purity. One is grave without being melancholy, peaceful, but not indolent, pensive yet contented: our desires lose their painful violence, and leave only a gentle emotion in our hearts. Thus the passions, which in the lower world are man's greatest torment, in happier climates contribute to his felicity. I doubt not whether any violent agitation, or vapours of the mind, could hold out against such a situation; and I am surprised that a bath of the cooling and wholesome air of the mountains is not frequently prescribed both by physicians and morality.

*Qui non palazzi, non tentis e leggia,
Né in un orto tu' arate, un foggio, un pino
Tra l'erba verde e l'ol monte tanno
Lontan di terra al Ciel m'istr' intelletto.*

Imagine to yourself all these united impressions; the amazing variety, magnificence and beauty of a thousand independent objects; the pleasure of gazing at an entire new scene, strange birds, unknown plants, another nature, and a new world. To these even the subtilty of the air is advantageous; it softens their natural colours, renders every object more distinct, and brings it nearer to the eye. In short, there is a kind of supernatural beauty in this mountain prospect, which charms both the senses and the mind into a forgetfulness of one's self and of every thing in the world.

I could have spent the whole time in contemplating these magnificent landscapes, if I had not found a greater pleasure in my conversation with the ladies than in the view of nature.

• servations you will find a slight sketch of their manners,
 • their simplicity, their equality of soul, and of that peace-
 • fulness of mind, which renders them happy by an exemp-
 • tion from pain, rather than by the enjoyment of pleasure.
 • But what I was unable to describe, and which is almost
 • impossible to be conceived, is their disinterested humanity,
 • and hospitable zeal to oblige every stranger whom chance
 • or curiosity brings to visit them. This I myself continu-
 • ally experienced; I who was entirely unknown, and who
 • was conducted from place to place only by a common guide.
 • When, in the evening, I arrived in any hamlet at the foot
 • of a mountain, each of the inhabitants was so eager to have
 • me lodge at his house, that I was always embarrassed which
 • to accept; and he who obtained the preference seemed so
 • well pleased that, at first, I supposed his joy to arise from
 • a lucrative prospect. But I was amazed, after having used
 • the house like an inn, to find my host not only refuse to ac-
 • cept the least gratuity, but attended that it was offered.
 • I found it universally the same. So that it was true hos-
 • pitality, which, from its unusual ardour, I had mistaken for
 • avarice. So perfectly disinterested are this people, that
 • during eight days, it was not in my power to leave one
 • dollar among them. In short, how is it possible to spend
 • money in a country, where the landlord will not be paid
 • for his provisions, nor the servant for his trouble, and where
 • there are no beggars to be found? Nevertheless, money is
 • by no means abundant in the upper Valais, and for that very
 • reason the inhabitants are not in want; for the necessaries
 • of life are plentiful, yet nothing is sent out of the coun-
 • try; they are not luxurious at home, nor is the peasant
 • less laborious. If ever they have more money they will
 • grow poor, and of this they are so sensible that they tread
 • upon mines of gold which they are determined never to
 • open

• I was at first greatly surprised at the difference between
 • the customs and manners of these people and those of the
 • lower Valais, for in the road through that part of the coun-
 • try to Italy, travellers pay dearly enough for their passage.
 • An inhabitant of the place explained the mystery. The
 • strangers, says he, which pass through lower Valais are
 • chiefly merchants, or people that travel in pursuit of gain;
 • it is but just that they should leave us a part of their pro-
 • fit; and that we should treat them as they treat others:
 • But here our travellers meet with a different reception, be-
 • cause we are sure that journey must have a disinterested mo-

' tive: they visit us out of friendship, and therefore we re-
 ' ceive them as our friends. But indeed our hospitality is
 ' not very expensive; we have but few visitors. No won-
 ' der, I replied, that mankind should avoid a people, who
 ' live only to enjoy life, and not to acquire wealth and ex-
 ' cuse envy. Happy, deservedly happy, mortals! I am pleas-
 ' ed to think that one must certainly resemble you in some
 ' degree, in order to approve your manners and taste your
 ' simplicity.

' What I found particularly agreeable whilst I continued
 ' among them was the natural ease and freedom of their be-
 ' haviour. They went about their business in the house, as
 ' if I had not been there; and it was in my power to act as
 ' if I were the sole inhabitant. They are entirely unac-
 ' quainted with the impertinent vanity of *daring the countenance of*
 ' *the house*, as if to remind the stranger of his dependence.
 ' When I said nothing, they concluded I was satisfied to live
 ' in their manner; but the least hint was sufficient to make
 ' them comply with mine, without any repugnance or as-
 ' ishment. The only complaine which they made me,
 ' when they heard that I was a Swiss, was that they looked
 ' upon me as a brother, and I ought therefore to think my-
 ' self at home. After this, they took but little notice of me,
 ' not supposing that I could doubt the sincerity of their of-
 ' fers, or refuse to accept them whenever they could be use-
 ' ful. The same simplicity subsists among themselves: when
 ' the children are once arrived at maturity, all distinction be-
 ' tween them and their parents seems to have ceased; their
 ' domestics are seated at the same table with their master,
 ' the same liberty reigns in the cottage as in the republic,
 ' and each family is an epitome of the state.

' They never deprived me of my liberty, except when at
 ' table: indeed it was always in my power to avoid the re-
 ' past; but, being once seated, I was obliged to sit late and
 ' drink much. What a Swiss, and not drink! so they would
 ' exclaim. For my own part, I confess, I am no enemy to
 ' good wine, and that I have no dislike to a cheerful glass,
 ' but I dislike compulsion. I have observed that decent
 ' men are generally sobers, and that peculiar reserve at table
 ' frequently indicates a duplicity of soul. A perfect heart
 ' is not afraid of the unguarded eloquence and unadorned
 ' simplicity which coronal, precede drunkenness, but we must
 ' always to avoid the excess. Yet even that was sometimes
 ' impossible among these hearty Swissmen, their wine being
 ' strong, and water absolutely excluded. Who could see the

the philosopher here, or be offended with such honest people? In short, I drank to shew my gratitude, and since they refused to take my money, I made them a compliment of my reason.

They have another custom, not less embarrassing, which is practiced even in the houses of the magistrates themselves; I mean that of their wives and daughters standing behind one's chair, and waiting at table like so many servants. This would be insupportable to the gallantry of a Frenchman, especially as the women of this country are in general so extremely handsome that one can hardly bear to be attended by the maid. You may certainly believe them beautiful, since they appeared so to me, for my eyes have been accustomed to Eloisa, and are therefore extremely difficult to please.

As for me, who pay more regard to the manners of the people with whom I reside, than to any rules of politeness, I received their services in silence, and with a degree of gravity equal to that of Don Quixote when he was with the Dutchess. I could not however help smiling now and then at the contrast between the rough old grey-beards at the table, and the charming complexions of the fair attendant nymphs, in whom a single word would excite a blush, which rendered their beauty more glowing and conspicuous. Not that I could admire the enormous compass of their necks, which resemble, in their dazzling whiteness only, that perfect model which always formed in my imagination (for though veiled, I have sometimes stolen a glance) that celebrated marble which is supposed to excel in delicate proportion the most perfect work of nature.

Be not surprized to find me so knowing in mysteries which you so carefully conceal. it happens, in spite of all your caution; one sense instructs another. Notwithstanding the most jealous vigilance, there will always remain some friendly interstice or other, through which the light performs the office of the touch. The curious, busy eye insinuates itself with impunity under the flowers of a nosegay, wanders beneath the spreading gauze, and conveys that elastic resistance to the hand which it dares not experience.

*Parte upper della mano corre e trade,
Parte altro se ricopre into la vesta,
Invido, ma s' agli occhi il core chiede,
L' amoroso pensier già non arresta.*

I am

' I am also quite satisfied with the dress of the Valerian
 ladies: their gowns are raised so very high behind, that
 they all appear round shouldered, yet this, together
 with their little black caps, and other peculiarities of their
 dress, has a singular effect, and wants neither simplicity nor
 elegance. I shall bring you one of their complextions,
 which I dare say will fit you; it was made to the latest
 shape in the whole country.

' But whilst I traversed with delight these regions which
 are so little known, and so deserving of admiration, where
 was my Flora? Was she banished my memory? Forget
 my Eliza! forget my own soul! Is it possible for me to
 be one moment of my life alone, who only exist through
 her? O no! our souls are inseparable, and, by instinct,
 change their situation together according to the prevailing
 state of mine. When I am in sorrow, she takes refuge
 with your's, and seeks consolation in the place where you
 are; as was the case the day I lost you. When I am
 happy, being incapable of enjoyment alone, they both at-
 tend upon me, and our pleasure becomes mutual: thus it
 was during my whole excursion. I did not take one step
 without you, nor admire a single prospect without eagerly
 pointing its beauties to Flora. The same tree spread its
 shadow over us both, and we constantly reclined against
 the same flowery bank. Sometimes as we sat I gazed with
 you at the wonderful scene before us, and sometimes, on my
 knees I gazed with rapture on an object more worthy the
 contemplation of human sensibility. If I came to a dis-
 gust, I saw you skip over it with the agility of the bound-
 ing doe. When a torrent happened to cross our path, I
 presumed to press you in my arms, waded slowly through
 the water, and was always sorry when I reached the op-
 posite bank. Every thing in that precious solitude brought
 you to my imagination; the pleasing awkwardness of nature,
 the insupportable ferocity of the air, the grateful simplicity of
 the people, their constant and natural prudence, the un-
 affected modesty and innocence of the sex, and every object
 that gave pleasure to the eye or to the heart, seemed in-
 separably connected with the idea of Eliza.

' O domestic maid! I often tenderly exclaimed, that we must
 spend our days in these unfrequented mountains, unknown
 and unknown! Why can I not here collect my whole
 soul into thee alone, and become, in truth, the universe to
 Eliza? Thy charms would then receive the homage they

deserve.

deserve; then would our hearts taste without interruption the delicious fruit of the soft passion with which they are filled: the years of our long elyrium would pass away untold, and when the frigid hand of age should have calmed our first transports, the constant habit of thinking and acting from the same principle would beget a lasting friendship no less tender than our love, whose vacant place should be filled by the kindred sentiments which grew and were nourished with it in our youth. Like this happy people, we would practice every duty of humanity, we would unite in acts of beneficence, and at last die with the satisfaction of not having lived in vain.

It is with pleasure we observe, that this Translator not only understands his original; but that he writes his own language with ease and elegance.

The History of the Popes, from the Foundation of the See of Rome, to the present Time. Vol. V. By Archibald Bower, Esq; Heretofore public Professor of Rhetoric, History, and Philosophy, in the University of Rome, Fermo, and Macerata. 4to. 12s. 6d. In boards. Sandby.

THIS Volume contains the history of the Popes from the year 857 to the year 1118, beginning with the papacy of Hadrian the fourth, and concluding with that of Paschal the second. The only interesting part of this period is the history of Gregory the seventh, but even here, Mr. Bower is far from being animated. He gives a tall and circumstantial account, indeed, of the great events of this papacy, but not with that spirit which their importance deserves. The whole of his history, in our opinion, is a cold and dry compilation: he relates no facts, that are of any importance, but what are to be found in other Writers upon the same subject, nor, in our humble opinion, is there any thing in his manner that can recommend his work to the approbation of a Reader or taste or judgment.

Mr Bower has annexed to this fifth volume a summary view, as he calls it, of the correspondence between the Popes and the Emperors. This Summary View takes up one hundred and twenty pages, and is dedicated in the following manner:—

‘ To

• To all true Protestants at home and abroad, the following sheets, displaying to the world the cruel and unjust persecution which the Author of the present history has undergone, in this protestant kingdom, from the Jesuits, encouraged and aided by a protestant clergyman, and the wicked measures, which they have jointly pursued, to force him back to the idolatrous church and Arch-Christian order he had left, are humbly inscribed, not by an *anonymous* *libeller*, but by their most obedient, and most humble servant, Archibald Bower.

His *Synonymy* *Intro* he introduces thus:—“Posterity will hardly believe that the Author of this history could have been arraigned of Popery, and even been diverted from pursuing a work calculated to attack the whole system of the Popish religion, in order to clear himself from such an imputation. But what no man would think could possibly happen, has actually happened, and through my history is such a full confutation of such an extraordinary charge, many well meaning Protestants, of the clergy as well as the laity, have been induced into a belief of my never having sincerely renounced the errors of Popery, but being still a Popish man, and a *foeste in a jogg*. Thus have the Papists and Jesuits raised a furious persecution against me in this Protestant kingdom, where they themselves live quite unmolested, as they could have done in a Parish, where they exert uncontrolled, the persecuting spirit of their Antichristian church. They have not, indeed, during this dispute ventured to make an attempt on my life, but nothing have they left unattempted to rob me of what is dearer to me than life itself, my reputation and good name. The many lies and calumnies which they have invented and published to the world with that view, I have confuted, in my several apologies, to the satisfaction of every sensible and unprejudiced Reader, who has perused them with the least degree of attention. But as all I have said in vindication of my character has been most grossly misrepresented, curtailed and falsified by our monthly Writers, remarkably malicious and bitter against me (whether out of principle or motives of interest they know best) and as the parts in ten of this nation know no more of the present dispute between the Papists and me, than what their Party-Writers have thought fit to communicate to them, I shall here lay before the whole world both the *origins* and the *progress*, and leave the whole world to judge, after hearing both sides, whether I have been justly or unjustly arraigned. I have chosen to

* continued

* connect this *Summary View* of the controversy with the history itself, for the sake of those, whose good opinion I most value, viz. my subscribers at home, and the learned Protestants abroad, who have received my work, translated it into their different languages, with an approbation which I had not the vanity to expect.*

As the public, in general, have long ago formed their judgment concerning this controversy, it will not be expected that we should detain our Readers with an account of what Mr. Bower has advanced in his *Summary View*. He tells us, with absolute assurance, that he has, in his several apologies, confuted what has been urged against him, to the full satisfaction of every sensible and unprejudiced Reader, who has perused them with the least degree of attention. But, what possible foundation can Mr. Bower have for so confident an assertion? Has he conversed with all the men of sense and candor who have read the whole controversy concerning him; and have they told him that there was no truth in the several charges that were brought against him? (Or will he say, that whoever has read the controversy, and is not convinced of his innocence, has not a grain of sense or candor. Surely this is what he will never venture to affirm.)—But it is no part of our intention to point out the many groundless assertions, the many self-contradictions, the various instances of sophistry that are to be met with in his *Summary View*. It is scarce possible, indeed, in our opinion, for any unprejudiced person to peruse what he has written, without entertaining a very unfavourable opinion of him. His language is not that of innocence; nor does he write with the temper and disposition of a Christian. He has poured such a torrent of abuse upon the Gentleman*, who took the pains to unmask him, as would disgrace the foulest mouth at Basinggate. Poor man! little does he think that whenever he attempts to vindicate his character to the public, he only erects a fresh monument to his own disgrace.

It will hardly be expected that we should take any notice of his insinuation against the Reviewers, viz. that they have been hired by the Jesuits to abuse him. That such a man as Mr. A. should attempt to account to the public in this manner, for their censure both of him and of his writings, is neither unnatural nor extraordinary; but how, or in what way, hath the *public* been paid for their dislike of him? Are

* Doctor Douglas, Author of the *Centinel*, and the detector of Louder and Bower.

all hired to hold him in abomination?—But we forbear; for, in truth, the circumstances of this man are to be pitied. After all his great connections, and high expectations, thus to become the object of the general scorn and contempt of his country, and reduced to pass the remainder of his days in a state of war with mankind,—is a situation the most deplorable that can be conceived, and which we should imagine it impossible for a mind not absolutely hardened against all impressions of shame, or sense of honour, to support. For,

—of all evils, to the Generous
Shame is the most de- ug. THOMSON.

*The History of the Man of
18. 1*

*man Heart. Small Octavo.
seman.*

THAT every man be rent, and frequently opposite characters, just as the partiality of his friends, or the prejudice of his enemies, may incline to represent him, is an old observation; but it was never more remarkably verified than it has been with respect to the great Hero of the Israelites.

While this celebrated personage was extolled by the Old Testament-Writers, as the matchless pattern of heroic virtue, and the peculiar favourite of Heaven, there were not wanting, even in his own time, and in his own country, some who both thought and spoke very differently of him. Exceptions were taken to many parts of his conduct, both before and after he acted in his regal capacity: and it does not appear that his character was at any time thoroughly fixed, and universally understood.

That great were his crimes, has never been denied; that great also were his virtues, is generally allowed, and the ardour of his repentance for the offences he committed, is justly urged in extenuation of his failings.

On the whole, it is certain, that the name of David was held in high reverence among the Jews; and to this day his character is (with a few exceptions) in equal estimation throughout the whole Christian world; notwithstanding the objections that may at any time have been raised against him, from cursing Shimei the Benjamite, down to the sceptical Bayle:

Bayle, whose *Life of David* was one of the first open attacks on the far fame of the *Man after God's own Heart*.

But, if the structures of Mr. Bayle were thought dangerous, and if the friends of Divine Revelation were alarmed at his performance, how much more will their apprehensions be excited by this new attempt! For we will venture to say, with regard to this anonymous Obstructor, that his little finger is thicker than the Frenchman's loins.

Bayle urged his observations pretty freely; but as he neither lived nor wrote in a land of Liberty*, he was, perhaps, withheld from expressing all he thought, and even what he did venture to lay before the public, gave such offence, that he was obliged, in some measure, and as far as lay in his power, to make an atonement, by suppressing what he had written.

Not having the fear of persecution before his eyes, the Author of this historical Sketch has proceeded to much greater lengths, and instead of the *Man after God's own Heart*, as he sarcastically affects to style him, he has ventured to exhibit the son of Jesse, as an example of perjury, lust, and cruelty, fit only to be ranked with a Nero or a Caligula!

Intelligence of this last will, no doubt, shock the ears of many of our pious and worthy Readers. But let them not be too much alarmed! Truth, as this Writer himself remarks, can never suffer by the severest inquisition. If a righteous character has been unjusteously dealt with, and inaccurately represented, we trust there are not wanting able and willing Advocates for Religion and Virtue, who will easily repel the attacks of such adversaries. The reputation of our illustrious Hebrew, it is hoped, for the honour of the sacred Writings, will soon be seen rising with fresh refulgence from beneath this transient cloud, and shining with brighter glory from every fruitless effort to tarnish its lustre. Yet, whoever the Champions may be, who shall enter the lists on this interesting occasion, they must not expect to obtain an easy victory over an antagonist who seems to know how to handle his weapons with tolerable dexterity. However, though smart and lively in his efforts, we are quite sure he wants courage and courage for it is not a contest. To do him justice, and justify we would deal by every Writer, what-

* The Dutch may, perhaps, be offended at this remark, but it is justified on the 11th reprint Mr. Bayle's corrected story, on account of the novelty or knownness.

ever sentimental differences may arise between us), he has not much appearance of art, or ill design. However rash or mistaken he may be in his conclusions, he is evidently in earnest, and shows too much warmth of disposition, and acrimony of expression, (apparently arising from an abhorrence of vice and vulgarity) to be either suspected of great subtilty, or feared on account of superior ability. These hot-headed and impolitic assailants are, in general, much sooner taxed than your cool, sedulous, designing men, who know the arts of attack and defence, and whose ambushes and masked batteries are infinitely more dangerous than open assaults.

This Author professes, with great appearance of integrity, to have no sinister design in view, by thus falling upon David's character, and that nothing but a sincere and friendly regard to truth and moral virtue, hath induced him to publish to the world his sentiments concerning this celebrated Hero.

Who this Writer is, we know not; neither do we desire to know. That he is no friend to the Jewish Prophets and Priests, in general, is sufficiently apparent from the whole tenour of his performance. However, as we hold that a Jew, Turk, or Free-thinker, may be as honest a man as a Papist, Lutheran, or Calvinist, so we ought not to let our reverence for authorities which others disclaim, suffer us to draw the severest conclusions, with regard to the intentions or conscience of another man. It, therefore, as we have heard, the unguarded heat of this Writer's temper, and the blunt freedom of his expression, be urged as indications of an honest purpose, (however salutary or otherwise it may prove) and if he be allowed thus much in favour of his heart, it will certainly be at the expence of his head. For, whoever attempts to rattle the common received notions of mankind, and to undermine the religion of his country, without at the same time offering something better in the room of what he would set aside, is certainly acting no very wise part—to speak of it in the most candid and favourable terms.—It was not thus that the great Author of Christianity proceeded.—When he abolished the Mosaic law, (against which, by the way, he brought no railing accusation) he substituted the pure light of the Gospel in its stead,—and when Wickliffe, and others of our Reformers from Pomey, attacked the superstitions and corruptions of the Church with one hand, they presented the unadulterated and primitive system with the other.

But whatever prejudices our Author may possibly have conceived against the King of Israel, he appears to be no enemy

to the regal office and character in general. On the contrary, he stands forth as a zealous and affectionate subject of our late excellent Monarch: acquainting us (in his explanation of his motives for writing this tract) that the injudicious parallels lately drawn, by certain Preachers*, between King David and King George, tended, in his opinion, so little to the honour of the latter, that he could not refrain from attempting to defend the fame of so worthy a Prince, against the inferences which might be drawn from such comparisons. How far he is sincere in these professions, or just liable in an attempt which may have consequences that, in charity we will suppose he did not foresee, the world will judge: we judge him not.—Let him now speak for himself.

He sets out with divers shrewd and free remarks on the manner in which Saul obtained the kingdom, and the influence the Prophets maintained over the people; their resolving occult questions, giving intelligence of things lost or stolen, for pecuniary gratifications, and training up their youth to the mystery of prophesying, as he expresses himself—at the same time, somewhat indecently, quoting the description of Sydropiel the Conjuror in Hudibras. He then adverts on Saul's untractable behaviour, even while he acted under the influence of the divine Spirit; and on his disobedience to Samuel, whom the Author styles an 'imperious Creator of Kings.'—By his observations on the story of Saul, and the proceedings of Samuel, he prepares his Readers for the free treatment which the sacred Historian is to undergo, in the course of these strictures, which might as properly be styled a *Commentary on the Scripture Account of the Life of David*, as an *History*.

After many sarcasms on what he deems abrupt, confused, or contradictory circumstances in the accounts given of David's first connections with the Court, and his retirement from thence, on his losing the King's favour he comes to what he calls David's open insurrection, by his putting himself at the head of a band of 'four hundred debtors, vagrants, and disaffected persons.' From this time he considers him merely as a rebel against his lawful Sovereign; who now thought it incumbent on him to take the field, in order to put a stop to the progress of the young Adventurer. Among other incidents, to which our Author gives a new and very unfavourable turn, with respect to David's mo-

* The Sermons of Dr. Chandler and Mr. Palmer are here particularly pointed at.

bring him down by an oath*, not to destroy his children after him. An obligation which, in due time, we shall see how well remembered and fulfilled by David.

* Saul must certainly have strayed very far from his men, to have let David catch him at so great a disadvantage—a combat not usual with a good General. That such must have been the case, is, however, evident, while we credit the relation, the other particulars of Saul's reply to David's challenge, can be no otherwise accounted for. Saul does not appear to have wanted resolution on other occasions; but to a knowledge his assurance that David would obtain the sovereignty; and poorly to entreat a fugitive rebel, in behalf of his family,† is a conduct not even to be palliated, but upon the foregoing supposition. We must either condemn the Character of the King, neither of which characters appear with exactness, either upon this occasion. David, on the other hand, descends admirably here, presenting to Saul, a great reverence for the Lord's anointed; though even at the same time that he was against the Lord's anointed, and answered impudently to upbraid the other Israelites, and moreover, was at this very time aiming to put a crown on his own head. But—as the people were not as yet divided, and he knew their great regard for religion, &c., it was certainly prudent in him, to set an example of piety, in an instance, of which he hoped, in time, to reap the benefit hereafter.

The celebrated story of Nabal's affair, is here related in the following manner.

* I have dwelt then at Massah, a blunt rich old Farmer, whose name was Nabal. David hearing of him, and that he was at that time the possessor, lent ten of his best warriors to be a compliment on him, and to protect a flock of his shepherds in the wilderness. Nabal, who, to be sure, was not the most courteous man in the world, upon receiving this extraordinary message, gave them not a word of welcome, but treated them as robbers. *How*, says he, *is this?* and then in the name of the Lord, there are many serpents in the wilderness that bite and sting more frequently than we. *Said I then that we should be your water, and not your blood? I have feared for my sheep, and you have not feared for me, now I hope you will have the best of it.* Upon receiving this answer, David directly returned

* 1 Sam. xix. 26.

† 1 Sam. xvi. 5—9.

† Ver. 7.

Ver. 10, 11.

• his resolution; and arming himself with a number of his
 • followers, vowed to butcher him and all that belonged to
 • him, before the next morning†. And how was this proud
 • intent overturned? Why, Abigail, the charming Abigail,
 • Nabal's Wife, resolved, unknown to her spouse, to try the
 • force of beauty in mollifying our angry Hero: whose dis-
 • position for gallantry, and warm regard for the fair sex,
 • was, probably, not unknown at that time. Accordingly,
 • she prepares a present, and goes to David, saying very len-
 • tentiously—*Upon me, my Lord, upon me let thy inquiry be* ‡
 • —judging very humanely, that could she get him to trans-
 • fer his revenge upon her, she might possibly contrive to pa-
 • cify him, without proceeding to disagreeable extremities.
 • Not was she wrong in her judgment, for we are told—*So*
 • *David received of her hand that which she had brought him, and*
 • *forsook unto her, so up in peace to their house, for, I have bur-*
 • *dened to thy voice, AND HAVE ACCEPTED THY PERSON* *.
 • But whatever pleasure Abigail might have had, we do not
 • find that Nabal was so well pleased with the composition
 • his wife had made for him; for when he came to under-
 • stand so much of the story as she chose to inform him of;
 • he guelled the remainder, broke his heart, and died a few
 • days afterward††: David loses no time, but returns God
 • thanks for the old fellow's death, and then marries the bux-
 • om widow ‡, together with one Ahinoam, a Jezreelit*.

The adventure in the camp at Hachilah, where David pe-
 netrating to the royal tent, carried off the King's spear, our
 Author thinks, with Mr. Bayle, to be only a different detail of
 the affair at Enged. The reasons he assigns in support of
 this opinion are distinctly laid down, and we must own, they
 seem not to want due weight and probability. But, to go on
 with our Author's narrative.

• David finding, that with his present strength, he was
 • not able to maintain any footing in Judea, puts himself
 • once more under the protection of Achish, King of Gath.
 • Achish who does not appear to have been a very powerful
 • Prince, seems to consider David alone, and David at the
 • head of six hundred desperadoes, as two very different per-
 • sons; for he now assigns him a place named Ziklag, for a
 • habitation, where he remained a year and four months †.

† 1 Sam. xxv. 13, 34.

‡ Ver. 24.

* Ver. 35.

†† Ver. 37, 38.

Ver. 6.

† Ver. 3.

¶ 2 Sam. xvi. 1, 2, 3.

As he had now a quiet residence, a person who entertains a great opinion of David's sanctity, would be apt to suppose he would now confine himself to agriculture, composing psalms, and singing them to his harp: but David found employment more suitable to his genius. I should be very sorry to be understood to insinuate, that he did not sing psalms, at leisure times; but his more important business was to lead his men out to plunder the adjacent country. We have the names of some nations as they are called, but which must have been small distinct communities, like the present camps of wandering Asiatics, among whom he extended his depredations: these are the Geshurites, the Gezites, and the Amalekites*. Of these people he made a total massacre, at those places where he made his incursions † saying, lest they should tell of us, saying, so did David, and so will be his manner, all the while he dwelleth in the country of the Philistines ‡. After thus prudently endeavouring to secure his robberies from detection, he brings his booty home, which consisted of all, which those miserable victims possessed †. He made presents of this to his benefactor, King Achish ‡, who, demanding where he had made his incursion † was answered, against the south of Judah, &c §. intending by this falsity to insinuate to the King, his aversion to his own countrymen, and attachment to him. And Achish believed David, saying, he hath made his people Israel utterly to abhor him, therefore he shall be my servant for ever †.

The Philistines at this time collected their forces together to attack the Jews. To which purpose Achish summoned David †, and met with cheerful complacency. Sayer, says David, thou shalt know what thy servant can do ‡. He accordingly marched his adherents, with the troops of King Achish, but when the Princes of the Philistines saw a company of Hebrews in the army, they were much surprised, and questioned Achish concerning them. The account which Achish gave of them, did not satisfy the Princes, who justly feared he might prove a dangerous auxiliary. Make this fellow return, say they, that he may go again to the place which thou hast appointed him, and let him not go along with us to the battle, 'till in the battle he be an adversary to us: for whosoever should be reconciled himself to our master? should

* 1 Sam. xxvii. 8. † Ver. 9. 11.

‡ We doubt not but David composed a psalm upon this occasion.

§ 1 Josephus.

§ 1 Sam. xviii. 10.

† Ver. 12.

‡ 1 Ch. xxviii. 1.

¶ Ver. 2.

‘is not he with the horns of silver?’ David was *not* directly distressed, very much mortified at their distrust of him?.

Undoubtedly David's conduct appears very problematical in this instance. Either his intention was to assist the Philistines on this occasion, or to deter them; and in one case, we do not see how his design was justifiable. In the first view, he, most unnaturally, must have fought against his own country; in the second, he must have sacrificed the just of ingratitude, in the easiest degree, by turning his arms against his wife's people;—In this respect, we should be very glad to see his character cleared from all imputation, because here, the excuse of being under the temporary dominion of passion cannot liberate determination, we are extremely sorry to say it, to impeach the are, notwithstanding, by our author, or to any other character. Those who may be inclined to give up, to think of David's moral character to have thought more critically and fully upon the subject, may possibly account for this particular of his behaviour, in a manner not inconsistent with the idea given us of this Hero's innate virtue, by the sacred Historian.

Our Author proceeds—‘Upon his (David's) return to Ziklag, he found that, during his absence, the Amalekites had made a spoil upon him, had burned Ziklag; and had carried off all the women captives.’ But in the relation, there is one remark well worth noting, which is, that *they slew not a soul, either great or small*;—to much more moderation had the poor heathens, in their just revenge, than the enlightened David in his unprovoked insult! Upon this incident, his band began to mutiny, and were upon the point of stoning him; when he, who knew their weak side, enquired of the Lord what he should do? and evaded their rage, by inspiring them with a resolution to pursue the Amalekites, and with the hopes of recovering all their losses. He therefore, with four hundred picked men, set out on the pursuit: by the way they found a straggler who had fasted, and after recovering him, gained, by his means, intelligence of their rout. David came upon them unexpectedly, at a place where they were, without apprehension, making themselves merry upon their success; and this

1 Sam. xiii. 4.

† Ver. 8. 11.

1 Ch. xxi. 1.

§ Ver. 2.

|| Ver. 6.

¶ Ver. 11.

• David's

David's men recovered all they had lost, together with other booty, and found their wives and children unhurt, yet could not their captain rest so having an opportunity of gratifying his cruel disposition: the pursuit and slaughter continued from the twilight (we know not whether of the morning or evening, of one day, or of the evening of the next; none escaping but a party which rode upon camels*.

4 Of the spoils taken from these people, David sent presents to his officers, to his own wife, to his children, and to all the princes before him: and his men were wont to sing, by which means he kept them hearty in his service.

Pursuing the history of David, from the death of Saul, to
 the establishment of the former upon the throne, and his en-
 tire dominion over all Israel, the Author has some hard-
 ships, and we think some forced strictures upon his country, with
 respect to his slaying the Amalekite who brought him the late
 King's corpse to Gath; his assumption of his wife Michal,
 Saul's daughter, who had been taken from him and given to
 another; and his punishment of Rechab and Benaiah, the
 murderers of Ishbosheth, the son of Saul, who succeeded him
 in the kingdom. He then relates the death of Uriah, who,
 as he himself expresses it, 'was smote by the Lord, for his im-
 piety in using the Ark when being overthrown'—and Da-
 vid's dining, in the same procession, 'in such a frivoli-
 ous manner, that he exposed his nakedness to the by-stand-
 ers,' together with his reply to his wife Michal's unusual
 reproach, on the same occasion, of which the Author has
 not scrupled to give a very indecent and obscene explication.

Cruelty is one of the grand articles in his impeachment of this Prince's character; in proof of which, he recites his treatment of the Moravians, of whom he put two thirds to death, by causing them to lye prone in the ground, and measuring them by lines; with two lines measured he to put 'em to death, and with one full line to keep alive'. His burning the Indians, not sparing even the city of Gith, which he had to him, &c. &c. &c. and his wars also with the King of Zedon, and with the Danians, for which no sufficient cause, he says, is clearly ascribed—are mentioned as proofs of a tyrannical and blood-thirsty disposition. He is also charged with a scandalous breach of justice, in regard to Zair's accusation of his master, the unhappy Mephiasah, on to him dear friend Jonathan, on which account he deprived Mephiasah of his patrimony, and bestowed it on the treacherous

• 1520. 222. 17.

† Ver. 31.

your servant : — ‘ yet,’ says the writ
 ‘ was found to be false, instead of
 ‘ asperser of innocence, and re-instal-
 ‘ lated to him but half the forfeit
 ‘ leaving the villain Ziba in quiet pos-
 ‘ session as the reward of his treachery.’

The shocking story of Uriah and
 next in our Author’s way; and he does
 most of it. It is indeed a capital fig-
 picture; but, as David’s guilt is univer-
 sally respected of this nefarious transaction,
 particulars of our Author’s comment upon

As a farther proof of the cruelty
 he next mentions his barbarous treat-
 ment of Rabbah. ‘ How,’ says he, ‘ shall a pe-
 ‘ rous of humanity, (a security of
 ‘ than the most binding laws) how shal-
 ‘ to a very Jew, find expressions suited
 ‘ he relates the treatment of this poor
 ‘ study would be as difficult as unac-
 ‘ exaggerated tale, if seriously attended
 ‘ humane reader sufficiently. The cit-
 ‘ and plundered; and David brought
 ‘ therein, and put them under saws, and
 ‘ and under axes of iron, and made them
 ‘ kiln* : And thus did he unto all the
 ‘ Ammon †. The precise punishment
 ‘ not understood at this time, writers
 ‘ their expositions of these words; but
 ‘ punishments are meant cannot admit
 ‘ plus writes that *the men were put to*
 ‘ *death*. And it is *thus* the people of
 ‘ peculiarly styled the man after God
 ‘ sons of war? *Bella! horrida Bella*

The account of David’s family trou-
 ble of his sister, and Absalom’s rebellion,

* ‘ It is supposed that the ancient slavery
 ‘ trans, and the labour they were employ-
 ‘ masters, the making bricks, might be a
 ‘ upon the Jews, when any quarrel happen-
 ‘ between neighbours; and that the making their
 ‘ brick kiln was a cruel method of revenge.
 ‘ picture not improbable.’

† 2 Sam. xiv. 31. 1 Chron. xv. 5.

erate death, with the consequent infurrection of Sheba, is
 briefly and clearly drawn up, and we look upon this as
 one of the best written and least offensive parts of the work.
 But now we come to another horrid charge of perfidy, as
 well as cruelty. In order to fix this charge the more clearly
 and strongly, and to place the guilt of it in the most striking
 light, our Author has recourse to a *supposition* of more *force*
 and *premeditated contrivance* in the perpetrator, than is war-
 ranted by that authority from whence he has drawn the rest
 of his evidence.

“ David, says he, having with much trouble, from his
 competition with Ishboeth, established himself upon the
 Jewish throne, and having, in the latter part of his reign,
 been vexed and driven to disagreeable extremities, by the
 rebellion of his own son Abialom, and found the serious
 humour of his subjects not easily disposed to subside, when
 once excited; as was evident by the revolt headed by She-
 ba, after Abialom's party was crushed. These contempla-
 tions evidently called to remembrance, that some of Saul's
 family were yet living; whom, lest they should hereafter
 prove thorns in his side, he concluded it expedient to cut
 off.

“ Whenever David projected any scheme, a religious pre-
 sence, and the assistance of the Priests, were never wanting.
 A famine befel Judea, probably occasioned by the preced-
 ing intestine commotions, which continued three years.
*David inquired of the Lord. And the Lord answered, It is for
 Saul, and for his bloody house, because he slew the Gizzards.*
 But, where is this crime recorded? Samuel charged Saul
 with no such slaughter; he reproached him with a contrary
 fault, an act of *mercy*! which is assigned as the reason for
 deposing him. So that God did not remember this crime,
 till many years after the man was dead! and then punished
 — whom? a whole nation, with three years famine;
 which, by the bye, was not sent as a punishment ne ther,
 but merely as a hint of remembrance, which ended in
 hanging this guilty man's innocent children!

§ 3 Sam. xxi :

“ If God sought vengeance for a particular act of cruelty, perpe-
 trated by Saul, when was vengeance demanded for David's mas-
 sacre of the Gizzards, the Gizzards, the Amalekites, the Moabites,
 the Ammonites, the Jebusites, and others, who at times became the
 objects of David's wrath?”

“ Th-

" The oracular response dictated
 " only mentioned the *cause* of the
 " beonites were applied to \S , for a li
 " pence they demanded. (They ha
 " plaints.) They required no gift
 " takes David should kill any man in
 " expression seems artfully intended
 " David to *deliver* the men to *them*, &
 " But that seven of Saul's sons shoul
 " that they might hang them up,
 " not with-held by any motives of g
 " sterity of his unhappy Father-in-l
 " his oath to Saul, at the cave of E
 " quest he must himself have instiga
 " phibotheth, who luckily was so
 " cripple, and so much dependent on
 " room for apprehension from him."

Having extended this article to a f
 pass over our Author's account of D
 ing the *people*, and its fatal consequ
damsel prescribed for him, as a cher
 which our ludicrous Author gives a
 misunderstanding between Nathan th
 the eldest of David's sons then livin
 latter's being deprived of the throne
 citing the circumstance of the \S \S \S
 is very severe and arch upon the c
 Nathan.

Toward the conclusion of this v
 reflections on the general character
 " who can he, the Author of the I
 " nothing but blood, and violence
 " against his enemies." It is not to
 cite from Sternhold and Hopkins's V
 der those passages which to us we
 questions whether David, as represented
 a true spirit of piety — " In Dav
 says he, " we shall remain pure in
 " his death-bed. " It is to be
 " for him his enemies, and his
 " kind " Thus, with a profane
 " of, from the font to the marriage

† 1 Sam. xvi. 22. ‡ Ver. 6.

§ 2 Sam. xiii. 6.

*‘ Now therefore hold him not guiltless
 ‘ and knowest what thou oughtest to
 ‘ HOAR HEAD BRING THOU DO
 ‘ WITH BLOOD*. Se saying, he ca
 ‘ This command was also execute
 ‘ the son of SUCH A FATHER!’*

The Writer concludes with a retrai
 whole; and with the following bold
 ‘ Christians! are the out-lines of the
 ‘ picture) of a Jew, whom you are n
 ‘ extolling, as the Man after God’s
 ‘ Britons! is the King to whom your
 ‘ is compared!——What an impiety
 ‘ ven!——What an affront to the
 ‘ Prince!’

We now take our leave of a perso
 very difficult to give a consistent an
 It bears undoubted marks of genius
 of learning. He contents himself w
 finds them, in our common translat
 never troubles his head about criticis
 particular passages, or the opinions o
 nators.—It is certain, that the Writer
 good understanding, nor destitute of v
 however, we think, might have been
 sition of this kind. There is a to s
 liguity, in several parts of the perform
 such indications of honesty, as renders
 of it, in this respect, with any degree
 whole, though there are things in it v
 for an Answerer to refute; yet there
 the character and conduct of David,
 to be removed. But this task we h
 commend, to those who have more lei
 and we hope the subject will not app
 who are impressed with a due reveren
 to which it undoubtedly bears a near
 may be injured, if any objections to
 suffered to remain unanswered.

The Writer has been particularly c
 thorties for every circumstance of eve
 far they support his interpretations of
 by those who chuse to make it their ir

* 1 K. c. 1. § 6.

Account of the War in India, between the Engl. & French, on the Coast of Coromandel, from the Year 1750 to the Year 1760: Together with a Relation of the late remarkable Events on the Malabar Coast, and the Expansions to Guzerat and Surat; with the Operations of the Fleet. Illustrated with Maps, Plans, &c. The whole compiled from original Papers, by Richard Owen Cambridge, Esq. 4to. 11. 1s. Jesh-terya.

IN the course of our walks, we have more than once or twice had the pleasure of encountering Mr Cambridge: hitherto we have commonly met him in his returns from Paradise, and sometimes accompanied by his favourite, Horace: we have found him travelling a very different path of Literature, and stooping to a task somewhat unworthy of him; in the humble office of a mere compiler.

The two things chiefly proposed in this undertaking were, first, To make the generality of readers acquainted with the geography of the country, of which they have as yet very imperfect and confused notions; and, in the second place, to lay before the more informed, in exact, clear, and impartial state of facts, drawn entirely from authentic papers: by which they may judge for themselves, without comment or reflections to bias them, what the civil and military officers of the East-India or French East-India Company have acted with the most uprightness and bravery, in the course of the war, and the negotiations relative to it.

Having thus explained his design, our Author proceeds to anticipate the possible objections that may be made to the manner of his performance, and concludes his preface with an apology for the mode of orthography he has adopted in writing the Persian and Indian proper names, a glossary of which is subjoined to the preface.

The preface is followed by an introduction, containing a geographical description of the country, and some account of its manners, habits and principles of the natives, more especially such as influence their military character, which introduced appears here in a very contemptible light. 'Upon this occasion,' Mr. Cambridge remarks, 'it would be great injustice to our Commander on the coast of Coromandel, not to observe, that they have always had to contend with a superior body of Europeans, conducted by leaders of experience and rank in the French army.' To these are added,

Some letters and extracts from Sir T
tending to evince the splendor of the
arrugance of their Monarchs.

The first part consists of Colonel's
five of the campaigns in which he has
to be written in the camp. This nar
of the commotions in India from the
not appear that the English intermedd
the nation till 1750, and not till the
example. Hence follows a regular, c
connected detail of all the military
parts, to the end of the year 1754, v
cluded between the contending parties.

Tho' we cannot propose much enter
ders from any detached parts of this na
tion one particular circumstance, as an
of French vanity and artifice.—In 1
ed, in which the English troops had g
but in the course of it the boys, with
palanquin had straggled a little out of
were picked up by the Marattas. ' ;
the Colonel, ' in which I had sent b
' rarrow's nephew * ; I therefore desired
' return it, and I would pay the price
' had taken it ; but the French had got
' and would not suffer them to send
' to Pondicherry, where, by Mr. Di
' carried about the town in triumph.
' was reported that I was kiled, and
' victory, of which the palanquin was

From 1755 our Author himself take
continues it, upon the Colonel's plan, t
piled, as we presume, from such intel
he could procure, nor is there the lea
adoubt of its being authentic. Among
incidents, in this part, we meet with a
count of the defeat of Angria and the
naval engagement between the British
loss of Fort St. David in 1758, and
George, begun the 12th of December
continued to the 17th of February 17

* Morarrow was a Chief of the Maratt
been killed in a former action.

are forced to raise it, and retire with great precipitation. A story is given of this siege, which employs upwards of forty pages. We have mentioned a glossary of Persian and Indian words being subjoined to the preface, as our Author pretends to write for the entertainment of the Many, an explanation of the military terms in this story would have been equally necessary, as it is to be feared, without some such help, it will not be very intelligible to many, except military readers.

To these succeed several detached pieces, in which are related Col. Forde's expedition to Golconda; the taking of Sur by the English, and Gombroon by the French, after which Cambridge returns to the coast of Coromandel, and gives a minute detail of the operations of the fleets under Admiral Boscawen, and of that under the French Admiral, M. D'Ache, 1759, after which, he resumes and continues the military actions to the fifth of April 1760, when, by the surrender of Canical, it is observed that 'the French had not a single man in the peninsula, except a small garrison, at Calicut on the Malabar coast, another at Gingee, and those which are blocked up within the walls of Pondicherry.'

We are next presented with a tedious specification of the proceedings of the Commissioners at Sadras, appointed to determine the disputes between the contending powers, in the year 1755. This takes up forty-six pages of very small print, which are annexed two pages more, containing Paden's account of the *Hennas*. The former serves in some measure to show, to what mean shifts the French were reduced to keep the least pretensions to honour or integrity; the latter we suppose to have been intended to explain some of the errors in the *Indian* documents, but surely this might have been done more easily to the unpleasant reader by references in the margin.

Our Author, in the beginning of his preface, acquaints us, 'nothing but a determination to write the account of his travels could have enticed him to the sight of such materials as he had been favoured with, or could have possibly induced him to the free conversation of the persons principally concerned.'—From hence, an ill-natured Critic might suggest, that he was determined to write even without materials, and even the most candid may infer, that he contented every desire for further inquiry on this subject, he was ever open to receive information, not over nice in choice of his informers, and desirous of communicating all he knew. To this communicative disposition may,

perhaps, be ascribed the appendix & list of two articles,

The first is entitled a letter from *Indier**; the design of which is to shew an Indian fortification, converted to resist against artillery. This may be of some use to command the respect of the Company, and much attention in a majority of the *Journal* of the loss of the *PEMBRO* the 13th of April 1749, by a hurricane of the ship, and which, to the best of our knowledge, we have seen in some of the *Magazine*

If we have not given any large extracts, readers will, we hope, excuse us, we have not met with any thing important in news papers, within the same period; nor let the author take amiss our commendation, (for it is a truly national curiosity) it is more than probable, that a humble volume may be thought a valuable acquisition to the library in the kingdom of Great-Britain

It would be injustice to the artists, who have engraved the plates which embellish them a compliment, they appear to have the trust committed to them, nor could we say, when to the plates and maps were affixed, and to most of the others, a

The Calendar of Flora, Swedish and English
1755. 8vo. 1s. 6d.

FROM a short but polite prefixed address by *Barrington*, it appears, that we have the assistance of *Stillingfleet* for this publication, which is an additional proof of his zeal to promote the study of Nature

This ingenious Author, in the notes, specifies the particular days, when

* The Writer of the *Diary* of the siege
† See *Review*, Vol. XX. p. 321.

to leaf, he mentioned also the concurrent appearance of some birds, and took notice of the flowering of some plants, as they happened (in 1755) to coincide with each other, in this and other countries. The instances there given were but few, at Mr. Sulington's could then find no more parallel observations, made in other countries, to compare with his own. Another volume of the *American Naturalist*, &c. having been since published, in which is comprehended a treatise called, 'The Calendar of Flora, containing an account of the leafing, flowering, &c. of a great number of plants, as also of the departure and return of birds,' our Author has been induced to revise his papers, and thereby to print this production; for which he makes the following judicious apology.

• What signifies whether such a plant be in blow, or in leaf, at the same time with some others; or when such a bird comes or goes, sings or is silent? If we hear the bird sing, and know for what purposes the plant is useful, we know all that is necessary. Every thing beyond that is but the wish, or rather dream of enthusiasm, which wants to give an air of importance to its favourite subject. This perhaps may be said by some; but the same way of reasoning applied to other things will shew that it may possibly be wrong. For instance, the sea swells twice in 24 hours, and the moon passes thro' the meridian circle as often, in the same time: Now, should it be said, that if we knew each of these truths separately, it is enough, and that to know farther, what relation, in point of time, one of these phenomena has to the other, is nothing to the purpose; I believe such an assertion would at this time appear absurd, however it may have passed in ignorant ages. I think we may assert universally, that whenever two things, however disparate in their nature, constantly accompany one another, they are both actuated and influenced by the same cause. Now, that cause may probably operate on other things that lie within the reach of our powers, and depend on our determination. Thus, that constitution of the air, which causes the cuckow to appear, about the time when the fig tree puts forth its fruit, may indicate the properest season to sow some of our most useful seeds, or do some other work, which it imports us to do at a right time; and that time may not be according to certain calendar days, but according to a hitherto unobserved calendar.'

Having observed from Hesiod, that agriculture formerly was in part regulated by the blowing of plants, and the

‘going and coming of birds,’ Mr. historical deduction of religious auguries from the ancients, from whence he seems to take a probable opinion, ‘That natural augury, and this to aruspicy; as, a very easy transition from a little error.’—This history of natural history which our Author has given equal to good sense, concludes with remarks simple, unattended with any of the apt to rouse the passions in man; to prove useful, if pursued with proper neglect. The latter was complicated some of the strongest passions in man; unlikely to a serious mind, to have truth, or ever to be useful, was with all the pomp that a superstition in honour of a flattering, and there-

With respect to the Calendar we find that the Swedish is taken from the *Antiquities* and the English from observations in Norfolk; Both contain the particular time of budding and flowering of trees, plants and the seasons when birds of passage and birds of every kind lay, hatch and breed; kinds of fishes celebrate the nuptial when it is sowing time; when grain is sown.—The advantage proposed from circulating such Calendars is ‘to furnish material for a more judicious and frugal economy; seeing from hence,’ our Author, ‘the times for sowing of seed, for mowing, and gathering fruits of various kinds may be settled.’

To these two Calendars is added a third taken from Theophrastus’s history of plants to which our Author strongly recommends the introduction into Greece, in order to improve the agriculture not only as a matter of utility but as an undertaking, skilfully conducted. He has collected up many passages in those authors on this branch of knowledge, (natural history) and some parts of it much further than has been at least acknowledged; and from these he has collected much more than is now in use, especially in the medical way.

This undertaking Mr. Stillingfleet warmly recommends to the patronage of the Great at home. 'As the English nation,' says he, 'will have the honour of first making known to the world the true and accurate proportions of the Greek architecture, so I hope it is reserved for us to bring the rest of Europe thoroughly acquainted with the nature of the soil, climate, productions, animals, &c. of a country, whose ancient glory so much resembles our own, and in a great measure has been the cause of it, by furnishing the best models of good sense, taste, and just sentiments, in every branch of human knowledge. . . . France, Sweden, and Russia have set us examples of this kind; and why this great and flourishing nation should not follow them, I cannot see. We have had our share in advancing natural history, it is true, but hitherto without any public encouragement.'

We shall conclude this article with observing, that our Author is no less candid than open in his communications. Of this the following advertisement, subjoined to his preface, is in some measure a proof.

'Having said in my observations on grasses, that the annual pea might be had pure in Suffolk, and finding that many persons upon that information were anxious to procure it, I think myself obliged to declare, that tho' what I then said was upon good grounds, I have as strong reasons since to believe, that it is next to impossible to procure it. I have lately seen some grounds sown with seeds purchased from that country, by persons who had the best opportunity of being well served, in which scarcely a single plant of that grass was to be found; and have at this time by me a sample of seeds from a dealer, who was recommended to me as the likeliest person to supply me with what was good, which sample is nothing but a mixture of a few bad grasses, and the worst kinds of weeds.

'It is therefore advisable for such as choose to lay down their grounds well, rather to set apart any tolerable piece of grass ground, and preserve the seeds in the common way, than to run the risque, with great expence and trouble, of sowing their grounds by purchasing seeds; till such time as some person will be at the pains of raising grasses, and collecting seeds, so that the greatest advantage may be made of those most useful plants.

'I must also repeat again what I said in my notes, but which I find has not been sufficiently attended to, viz. that

' the annual pot will not succeed, but upon rich sound land
 ' and the grass in such places it makes the finest of turf.
 ' yet as it will not grow on other kinds of soil, or wet grass,
 ' which will stand out, it is to be preserved, and I believe there
 ' is not any considerable town, where a good turf may not
 ' be procured, if proper grasses be sown.'

Remarks of Miss Sidney Bishop, extracted from her own Journal, and now first published. 12mo. 3 vol. 9s. Dodsley

IT is the opinion of a distinguished French Writer, that *Reason* is the best physic that can be administered to a corrupt people. Nothing can be more certain, than that a nation addicted to luxury will pay very little regard to reason, or possessed treasures of morality, and that the most probable means for a moral writer to catch the attention of those who are in most want of his instruction, is to mix up the medicine with some pleasant sauce, so that the patient may swallow the salutary parts without disgust, and enjoy their effect without perceiving their operation.

Two of our countrymen (and only two) have succeeded in this design. Mr. Richardson's works, in particular, constitute the best and most applicable system of morality, for young people, that ever appeared in any language. In his history of *Clarissa*, the most virtuous character is apparently the greatest sufferer, but notwithstanding that, the moral is extremely evident. *Clarissa*, tho' severely persecuted by her implacable enemies, was nevertheless guilty of a flagrant error in putting herself into the power of a polluted libertine, and all her future misfortunes are no more than the natural consequences of her imbecility. But, in the *Remarks* now before us, the Author seems to have had no other design than to draw tears from the reader by distressing innocence and virtue, as much as possible. Now, tho' we are not ignorant that this may be a true picture of human life, in some instances, yet, we are of opinion, that such representations are by no means calculated to encourage and promote virtue.

To give our readers a specimen of the Author's manner, we shall transcribe a short story, which, being a little mixture of itself, will be more entertaining than a general extract from the whole.

• We have had a wedding to-day in our neighbourhood.
• Young Main (Patty's brother) has got a very pretty young
• gentlewoman, with a fortune of five thousand pounds. It
• seems this pair had been fond of each other from their childhood,
• but the girl's fortune put her above her lover's hopes;
• however, as he has, for a great while, been in very great
• business, and has the reputation of being better skilled in
• his profession than any one in the country, he was in hopes,
• that his character, his mistress's affection for him, and his
• own constancy, would have some little weight with her family.
• Accordingly he ventured to make his application
• to the young woman's brother, at whose disposal she was,
• her father having been dead for some years; but he was
• rejected with scorn, and forbid the house.

• The girl's father, it seems, had been an Humourist, and
• left her the fortune under a severe restriction: for, if ever
• she married without her brother's consent, she was to lose
• it, so that, in that particular instance of disposing of her
• person, she was never to be her own mistress. In the disposal
• of her fortune, however, he did not so tie her up;
• for after the age of one and twenty, she had the power
• of bequeathing her fortune, by will, to whom she pleased.

• The brother, who is a very honest man, had no motive
• but a regard to his sister's interest, in refusing poor Mr.
• Main: a man of a good fortune had been proposed for her,
• whom the brother importuned her to accept of; but she was
• firm to her first attachment.

• The young lover found means to convey a letter to his
• mistress, in which he told her, that as he was in circumstances
• to support her genteelly, if she would venture to accept
• of his hand, he would never more bestow a thought
• on her fortune. This proposal the prudent young woman
• declined on her own part, but advised him to make it to her
• brother, as she was not then without suspicions that he
• wanted to retain her fortune in the family; and that it was
• only to save appearances he had proposed a match to her,
• of which he was sure she would not accept. But in this
• opinion she injured him. She thought however, the experiment
• might be of use, in giving the better colour to her
• marrying afterwards the man whom she loved.

• But it was an ill-judged attempt, and succeeded accordingly;
• for, if the brother should have given his consent,
• he

• he could have no pretence for with-holding her portion.
 • or, if he did so, by mutual agreement, his motive for de-
 • nying his consent before, must appear too obviously to be
 • a bad one.

• The young people, not considering this sufficiently, re-
 • solved to make the trial, accordingly Mr. Main wrote to
 • the brother a very submissive letter, telling him he would
 • in the most solemn manner, relinquish all claim to his sister's
 • fortune, if he would make him happy by consenting to his
 • marriage; without which, he said, the young ladies regard
 • for her brother would not suffer her to take such a step.

• This letter had no other effect than that of making the
 • brother extremely angry. He sent a severe message to the
 • young man, to acquaint him, that he looked upon his pro-
 • posal as a most injurious affront to his character, but that
 • he was ready to consider him, and every body else, that
 • he had no designs upon his sister's fortune, as he would not
 • refuse his consent to her marriage with any other man in
 • the country but himself. This was a thunder-clap to the
 • poor lover: he comforted himself, however, that his me-
 • rit's heart would determine her in his favour, notwith-
 • standing the severity of the brother.

• There had been, it seems, besides this Gentleman's not
 • thinking Main a suitable match for his sister, some old fa-
 • mily pique between him and Mr. Main's father.

• These transactions happened some time before I came to
 • the country. Just about that juncture, the poor girl hap-
 • pened to receive a hurt in her breast, by falling against the
 • sharp corner of a desk, from a stool, on which she had
 • stood in order to reach down a book that was in a little case
 • over it. This accident threw her into a fit of illness, which
 • put a stop to all correspondence between her and her lover.
 • In this illness, a fever, which was her apparent complaint,
 • was the only thing to which the Physician paid attention,
 • and the hurt in her breast was not enquired after; so that,
 • by the time she was tolerably recovered from the former,
 • the latter was discovered to be in a very dangerous way,
 • and required the immediate assistance of a Surgeon. You
 • may be sure poor Main was not the person pitched upon to
 • attend her, another was called, of less skill, but not so ob-
 • noxious to the family.

• By this bungler she was tortured for near three months,
 • at the end of which time, through improper treatment, the
 • marrow

malady was so far increased, that the operator declared the breast must be taken off, as the only possible means of preserving her life.

The young Gentlewoman's family were all in the greatest affliction; she herself seemed the only comforted person amongst them; she appointed the day when she was to undergo this severe trial of her fortune; it was the distance of about a week. The Surgeon objected to the having it put off so long, but she was peremptory, and at last prevailed.

On the evening preceding the appointed day, she conjured her brother in the most earnest manner, to permit Mr. Main to be present at the operation. The brother was unwilling to comply, as he thought it might very much discompose her; but she was so extremely pressing, that he was constrained to yield.

The attending Surgeon was consulted on the occasion; who having declared that he had no objection to Mr. Main's being present, that young man was sent for. He had been quite inconsolable at the accounts he received, at the dangerous state in which his Mistress was, and went with an aching heart to her brother's house in the morning.

He was introduced into her chamber, where he found the whole surgical apparatus ready. The young woman herself was in her closet, but came out in a few minutes, with a countenance perfectly serene. She seated herself in an elbow chair, and desired she might be indulged for a quarter of an hour, to speak a few words to her brother, before they proceeded to their work. Her brother was immediately called to her; when taking him by the hand, she requested him to sit down by her.

You have, said she, been a father to me since I lost my own. I acknowledge your care and your tenderness of me, with gratitude. I believe your refusal of me to Mr. Main was, from no other motive but your desire of seeing me matched to a richer man. I therefore freely forgive you that only act in which you ever exceeded that authority my father gave you over me. My life, I now apprehend is in imminent danger; the hazard nearly equal, whether I do or do not undergo the operation, but as they tell me there is a chance in my favour on one side, I am determined to submit to it.

I put

" I put it off to this day, on account of its being my birthday. I am now one and twenty, and as the consequence of what I have to go through may depend on it, I have determined to do what I intended, I have spent this morning in making my will. You, brother, have an ample fortune. I have no peer to an us; I hope, the more, I shall find justified to the world for having made Mr. Main my heir. Saying this, she pulled a paper from under her gown, which she put in her brother's hand, that he might read it. It was her will, wrote by her self, regularly signed, and witnessed by two servants of the family.

" Sir, said she, turning to the other Surgeon, as soon as my brother is withdrawn, I am ready for you. You may imagine this had various effects on the different persons concerned. The brother, however he might have been displeased at this act of his sister's, had too much humanity to make any impositions on it at that time. He returned the paper to his sister, and retired.

" Poor Main, who stood at the back of her chair, seeing his first corner in, had been endeavouring to suppress his tears all the time; but at this proof of his Mistress's tenderness and generosity, it was no longer in his power to do so, and they burst from him in the utmost violence of passion.

" The other Surgeon desired him to compose himself, for that they were losing time, and the Lady would be too much ruffled.

" The heroic young woman, with a smile, begged of him to dry his eyes: perhaps, said she, I may recover. Then fixing herself firmly in the chair, she pronounced with much composure, " I am ready." Two maids then stood one at each side of her, and the Surgeon drew near to do his painful work.

" He had uncovered her bosom, and taken off the dressings, when Mr. Main casting his eyes at her breast, begged he might have leave to examine it before they proceeded. The other Surgeon, with some indignation, said, he thought it was only an unnecessary delay; and he had already laid aside his knife, when Mr. Main having looked at it, said, he was of opinion it might be saved, without endangering the Lady's life. The other, with a contemptuous smile, told him he was sorry he thought him so ignorant of his profession, and without much ceremony, putting him aside.

“ was about to proceed to the operation; when Mr. Main-
 “ having told of him, said, that he never should do it in his
 “ presence; adding, with some warmth, that he would en-
 “ gage to make a perfect cure of it in a month, without the
 “ pain or hazard of amputation.

“ The young Lady, who had been an eye-witness of what
 “ had passed, for she would not suffer her face to be covered,
 “ now thought it proper to interpose. She told the unfeeling
 “ Operator, that he might be sure she would embrace any
 “ distant hope of saving herself, from the pain, the danger,
 “ and the loss she must sustain, if he pursued the method he
 “ intended. She was not, however, so irresolute, she said,
 “ as to desire either to avoid or postpone the operation, if it
 “ should be found necessary; but as there was hope given
 “ her of a cure without it, she thought it but reasonable to
 “ make the experiment; and should therefore refer the deci-
 “ sion of her case to a third person of skill in the profession,
 “ by whose opinion she would be determined.

“ The two women servants, who are always professed ene-
 “ mies to chirurgical operations, readily joined in her sen-
 “ timents, and saying it was a mortal sin to cut and hack
 “ any Christian, they made haste to cover up their young
 “ Lady again.

“ The disappointed Surgeon hardly forbore rude language
 “ to the women, and telling Mr. Main he would make him
 “ know what it was to reduce the skill of a practitioner of
 “ his standing, marched off in a violent passion, saying to his
 “ Patient, if she had a mind to kill herself, it was nothing
 “ to him.

“ The modest young man, delighted to find the case of his
 “ beloved not so desperate as he had supposed it to be, begged
 “ she would permit him to apply some proper dressings to the
 “ afflicted part, and conjuring her to call in the help of the
 “ ablest Surgeon that could be procured, took his leave.

“ The brother of the Lady being apprized of what had
 “ passed, lost no time in sending an express to Bath; and by
 “ a very handsome gratuity, induced a Surgeon of great emi-
 “ nence to set out immediately for his house, who arrived ear-
 “ ly the next morning. But in the mean time poor Main had
 “ like to have paid dear for his superior skill in his profession.
 “ The other Surgeon had no sooner got home, than he sent
 “ him a challenge, to meet him that evening in a field at some
 “ distance from the town. They met; Main had the good
 “ fortune,

fortune, after wounding, to disarm his antagonist, but first received himself a dangerous wound.

This accident was kept from the knowledge of his Mistress; but, on the arrival of the Surgeon from Bath, as he would not take off the dressings but in the presence of the person who put them on, it was thought proper that both Mr. Main and the other man should be sent for. The latter was not by any means in a condition to attend; but the former, though very ill and seventh, desired that he might be carried to the house. The Bath Surgeon having, in his and the brother's presence, examined the case, declared it as his opinion, that the complaint might be removed without amputation, adding, that it was owing to wrong management, that the grievance had gone so far. He consulted with Main, in the presence of the family, as to his intended method of treating it for the future; he agreed with him entirely with regard to the propriety of it; and having assured the friends of the girl, that he thought him a faithful and ingenious young man, took his leave, being obliged to return directly home.

The testimony of this Gentleman, whose skill was undoubted, and whose impartiality must be so too, having never seen any of the parties concerned, in his life before, wrought so much on the brother of the Lady, that he did not hesitate to put his sister under the care of her Lover.

Poor Main, tho' scarce able to leave his bed for some time, was nevertheless carried to his Patient every day, at the hazard of his life. His skill, his tenderness, and his assiduity were all exerted in a particular manner, on the present occasion, and in less than five weeks he had the pleasure to see his Mistress restored to perfect health.

The consequence of this incident was very happy for them both. The brother exceedingly pleased at his whole behaviour, told him, he was an honest generous Fellow, and since he was convinced it was his sister's person, and not her fortune, he was attached to, he would, with all his heart, bestow both on him; and accordingly Mr. Arden and I said the day after the action of seeing this worthy young gentleman in marriage.

We had prepared a few slight criticisms on this performance; but being assured that it is the work of a Lady, we said, our add, that, in our opinion, it is, upon the whole, greatly superior to most of the productions of her brother Novellists.

ACCOUNT of FOREIGN BOOKS.

Hermani Boerhaave Philosophi et Med. Doct. Institut. Colleg. Practici, Prof. Et. Ec. Praelectiones Academicæ de Morbis Nervorum, quæ ex Auditorum Manuscriptis et notis Jacobus van Leem, Medicus Leydenfis. 12mo. 2 vola. Printed at Leyden, impensis by Becker and Dehondt.

THE learned Editor of this valuable and curious work, extended to eight hundred and fifty pages 12mo, with an Index of full sixty more, assures us, in a brief and sensible Preface, that he attended those Lectures as a Pupil to the great Boerhaave, who delivered them thirty years past, when he committed them, as an Auditor may, to Writing. That upon a much later review of them, since he has been engaged in the practice of Physic, he could not avoid reflecting on the great treasure of medical knowledge they contained: this made him endeavour to find some more accurate transcript of them than his own, which he, undoubtedly, from his increasing knowledge and experience, discerned to be too brief and inexplicit when, contrary to his expectation, another copy, made by the ingenious Dr. Houus, formerly his fellow Pupil, and now an eminent Physician at Amsterdam, fell into his hands. Thus we may suppose, from the extent of the present work, to have been more copious than what Dr. Van Leem had taken; as he attests that a third copy procured from Baron Van Swieten, who was also a Disciple of Boerhaave's, was much more contracted. From these three Manuscripts, however, which agreed in substance, though they differed in quantity, (as some of this Professor's Scholars would not lose a single word, nor even a repetition, that came from him) the present edition has been published: in which the Editor assures us, that he has always strictly adhered to Boerhaave's sense and judgment, which will constantly be regarded with attention, by all who have formed a just idea of his character, and of his extraordinary qualifications.

A view of the whole Work is properly prefixed to the beginning of the first volume. This is a very perceptive Summary, as it were, of the circumstances by which we find the first volume [the shorter,] after treating generally of the Nerves, is employed on diseases that happen to them and their Membranes, strictly as Nerves: the second volume being conversant on all those Affections and Diseases which un-

pair, disturb, or destroy the whole system of the Brain, from whence the Nerves deduce their origin.

Having pretty generally, in our account of foreign publications, contained ourselves with giving the Reader an character, and an account of their manner and purport, we consider ourselves as precluded from exhibiting any extraordinary specimen of this truly curious and useful performance: nor indeed, would it be easy, within a small compass, to offer such as might furnish a very just idea of the whole. The great Sydenham is said to have replied indignantly to another Physician, who asked him, why he had never wrote of Nervous Diseases, 'That it was, because he did not understand them. In fact, the real and precise action and nature of the Nerves and the means by which they become indispensably influential, not only to the vital oecconomy, but to the very Soul and its faculties, are still so latent and obscure, that the phenomena occurring in many of their morbid affections will, perhaps, never be satisfactorily accounted for among us. Nevertheless, it may be affirmed, that the present work, which carries evident signatures of the indefatigable industry, the extensive reading and reflection, the perfect candour, and considerable penetration of the great Boerhaave, bids fair as a farther introduction to a more adequate conception and consideration of nervous diseases, and by consequence may lead us towards the most efficacious method of treating them.

The beginning of the second volume, where, previous to his considering the diseases of the Brain, he contemplates it as the seat of the Mind, which he here attempts to display, or, as it were, to analyse, is particularly curious, though often unavoidably so metaphysical, as to require much abstracted attention. This is so conducted notwithstanding, and blended with so much agreeable illustration, as to prove entertaining to all such capacious and cultivated Minds as are adapted to speculation. Our Bodies are termed, we think, more than once *Templa* in the sacred Writings; and, indeed, their interior recedes, the Brain and Nerves, the principal residence of the divine Principle, are so amazingly modified, that the most competent Investigators and Contemplators of them, must be struck, in proportion as they penetrate, with ineffable veneration of the Supreme Architect. It is no wonder then, if we find the Author of these Lectures often passing with astonishment, as he advances in these intricate researches and speculations; it would be strange, indeed, if it were otherwise. We must lament at the same time, with the learned Editor, that Boerhaave did not put the finishing

[illegible]

L'Histoire naturelle. Tome. 2^e. Pages. A 17, 1765.

THIS Week, the great interest of the country, most particularly in the north, is the election of a new Member of Parliament for the County of Durham. His name is Mr. J. Wilson, a man of great talents, able, active, and patriotic. He is the power of England, and to save the country, let us make him a Member.

[illegible]

Nevertheless, he adds, that the existence which there is, incurs in time of war, the violence which is really done to the town, and the manner in which we conduct, must be modified with total discontinuities. Our Language, I know, is too continuous, must be made; first, because our language does not leave a full and complete freedom to the imagination, secondly, because in time of war the power becomes continuous, and that the imagination is more when once diverted, never returns to its original channel.

[illegible]

This treatise likewise contains many other reflections well worthy the attention of the English Reader. His observations on the tendency of increasing productions of luxury in France, are too singular to be omitted. He goes so far as to say, that the commerce of luxury is peculiarly natural to France. That the magnificence of the Court, the accomplishments of the women, the polite and engaging manners of the inhabitants, render them the standard of Taste. That all nations therefore draw the products of luxury from the kingdom. But he adds, they might establish manufactures among themselves, if the fashions did not alter, and that therefore the mutability and levity of the French, which has been so much the subject of censure among other nations, is, in fact, a principle of policy.

In the reign of Charles the 11th. he continues, the Expence took to the amount of twenty millions of the products of luxury in France. And, he observes, that they who are acquainted with Flanders, and the jealousy of its inhabitants with respect to Commerce, may judge from thence of what consequence luxury is to France.

He concludes, that it is in vain for England to make sumptuary laws, for that the French fashions will always prevail here. Senzave, says he, is the motive, for the women think that they look handsomer, and have a better air, when they are dressed in the French taste: and the desire of pleasing is the chief concern of the fair sex.

Though we cannot help smiling at the vanity of the Frenchman, in supposing that no people in Europe can prevent new and graceful fashions but those of his own country, yet, that there is too much truth in his boast of our fondness for French modes, the vast number of French Ministers, Courtiers, and Valets abundantly testify. But though he is a just satirist, we hope he will prove a false Prophet, and that French fashions will not reign here for ever. If the British but have no regard to their country, at least it will be heeded, they will have sense for their beauty, which, we will venture to say is far from being improved by a profusion of French ornaments, which only serve to disguise their features, or destroy that happy result which we call *charme*, and which, to a sensible Beholder, is the only powerful attractive.

To balance these melancholy truths, however, we have the pleasure to learn from this Frenchman's confession, of what consequence our American conquests are to us, and of what

what irreparable loss to our country. The navigation of the North, says he, is of the utmost importance, as it is a Nursery for Seamen.—The bad success of the war in 1760, he adds, lost us a great part of our northern Colonies. We must judge, he continues, of what infinite advantage they were, by the Cod Fishery, which alone employed forty thousand people, and which is now greatly decreased. But he concludes, that France has still Colonies to rent, if they will but apply themselves to people and improve them.

He then proposes a scheme for peopling Louisiana, after the model of that framed by Lord Halifax; and takes notice of many advantages which, as he pretends, France has over England, in respect to their Colonies. Amongst others, he observes, that our Provincials are not Citizens, and this reason is very pleasant, it is because they cannot be Members of Parliament. In short, he takes a great deal of pains to discredit our government in America, and extol that of the French. But everyone who is acquainted with the two Governments must own, that were the privileges of our Provincials piled to a much narrower measure, they would yet greatly exceed the rights and immunities of a French Citizen, in their feudal estate. We hope, however, that now our Government have it in their power they will frustrate all the projects of France for aggrandizing themselves in America.

Upon the whole, nevertheless, this Winter appears to be a man of knowledge and understanding, and, perhaps, the partiality he discovers, may proceed more from party and affection, than from ignorance.

MONTHLY CATALOGUE,

For A P R I L, 1761.

POLITICAL.

ART. 1. *A complete Collection of all the Articles and Clauses which relate to the Matter, in the several Treaties and Negotiations between Great Britain and other Kingdoms and States. To which is prefixed, a Preface, or Introductory Discourse, explaining the true Force, Extent, Design, and Manner of the principal Articles in each Treaty. 8vo. 4s. in boards. Warrington.*

THE next paragraph of the Preface to this Work is a plain and simple report of its history, for a publication so common as this.

Several very striking events in the present maritime war, the
 her rights, but we can even the interest of the following
 extracts from the same, and many others have concerned
 even, persons concerned in Commerce and Navigation, or those
 who are about to be acquainted with the force and in-
 tent of the various laws and decrees. The role of them in the
 Court of Admiralty has been long observed; for the
 the Lord of the Admiralty have taken care to print them for that
 purpose, from time to time, with such alterations and additions as
 were made by subsequent orders. But these persons have not
 received such for the sake of such Compendium, and distribute
 them in one, and we of all other persons whatever. It was pro-
 posed therefore, that an edition of them, revised, as they are, so
 as each price, would be so acceptable present to the public,
 especially as it contains several very remarkable, which are con-
 sidered to be necessary for the right understanding of them, and
 which are not to be found in the quarto book.

Art. 2. *A Word is a Rank Honourable Commoner.* 8vo. 1s. Dixwell.

Abound with sailing and anchoring, against the War in Germany.
 The appellation of a word, we hope, will quiet all these Gumbiers.

Art. 3. *A Letter from a British Officer now in Germany*—con-
 taining an interesting Particulars relative to the Considera-
 tions. 8vo. 1s. Boreet.

Especially, and lately, second the views of the Author of the *Con-
 siderations on the French Revolution*, as Prince Ferdinand, and
 play the very same, but the German too, it is argued, will be
 quoted by and bye.

Art. 4. *Letters from Maj. Mündert to the Author of the Con-
 siderations, &c.* 8vo. 1s. Kinnear.

If these Letters are not perished, they are well counterfeited.
 The first and second edition of M. Mündert is well preserved, and
 —but, we shall, it is now too late to enlarge on any pamphlet re-
 lative to the matter of carrying on the War.

Art. 5. *Mündert's Letters on the Revolution. Or, the Manuscript
 of the French Revolution.* 8vo. 1s. Duxley.

There is a great deal of good sense in this pamphlet, and
 we cannot say that the letters are any of them new, or con-
 veyed with such power and strength and perspicuity as to make them
 striking, though old and true. Nevertheless it is not without
 sound judgment and energy, to have appeared from the following reflec-
 tions on the effects of a revolution on literature. It is a tribute of
 respect to the genius of the French, it shows the most perfect
 influence on the genius and literature of a nation. It is a tribute of
 every

twelve-penny pamphlet.—A piece of author craft, very useful to hard bound library writers!

Art. 8. *An Address to the Electors of the City of Canterbury.* By Thomas Roch, Citizen. 8vo. 6d. Stevens.

This is a pert, frothy, and petulant attack on several gentlemen, whose names Mr. Roch does not scruple to mention at full length. Whether the facts he alleges are true or no, we cannot take upon us to determine; but we will venture to say, that his manner of relating them is ridiculous and indecent. The chief end of the pamphlet is to discredit the Tories, that some persons were threatened to be elected next time at least. Every one who votes for particular candidates in the municipal affairs of Mr. Roch an opportunity of displaying a quantity of awkward and vulgar wit, which may perhaps prove very entertaining to his humble admirers, at a country inn, and at a public house, but very repugnant with the Public. We do not yet know to what use Mr. Roch proposes, to employ his pen in this odious and illegitimate manner, and leave the cause of Freedom to the device of some able writer. He has carried a party charge upon us, and we are obliged, against the wishes of Liberty, to send away our own men the chattering of a magpie against the talents of an eagle.

Art. 9. *The plain Force of Peace.* By G— H—, Gent. born in 1703. 8vo. 1s. Scott.

The circumstance of the date of our author's nativity, which he has in oddly inserted into his title-page, is an instance of the affectations of Jacob Henricques, whose services for the welfare of mankind have almost ruined the poor old schemer, and his *Alibi* appears in the margin. This sagacious writer contrives to discredit his book to the Public, by putting for a prefix of David Jacob's—F. which, it appears that he would have us conclude, the whole family of the Henricques to be crazy.

Art. 10. *Fashion detected: or, Five in One, &c.* Folio. 6d. Cade.

Relates to the city election, and may be very edifying to those that understand it.

Art. 11. *Brief Observations concerning the Management of the War, and the Means to prevent the Ruin of Great Britain.* Mr. Bantley speaks to the Consideration of the Parliament and the People thereof. By J. Mather. 4to. 6d. Owen.

Brief as these observations are, we were hardly able to get to the end of them. Some indeed are good; and introduced in a manner which cannot be excepted at; but the greater part of them are highly extravagant and absurd, and are not worth more than the arguments of the Quakers on the German War.

recapit.

recommenced and retired. Mr. Maffie is of opinion, 'that both his
'*and his*, are the innocently suffering people of Haverer,
'have more to dread from our own country, as German, than
'for standing home and disbanding the forces which comprise it.'
By way of *amusing* (i. e. *amusing*) how we enter it! it takes occasion
to commend our *Amusing* (i. e. *amusing*) but also, *Amusing*, 'Amusing, turn-
'cancer, torturers, roasts, and crimes in the city,

'To make *Amusing* and *Amusing* of good ones!

'Maffie, he contrasts, the sweet talking of our *Amusing*, and Ge-
'*Amusing*, the *Amusing* (i. e. *Amusing*) of *Amusing*, and the *Amusing* of
'*Amusing*, with *Amusing* *Amusing* unite to *Amusing* *Amusing* *Amusing*
'*Amusing* back again to the *Amusing*!—*Amusing* *Amusing* *Amusing* *Amusing*
Maffie! Peace to thee and old *Amusing*! *Amusing*! *Amusing*! *Amusing*! *Amusing*!

MISCELLANEOUS.

Art. 12. *Falsipium Medicum, seu Oratio Antiquarij Haver-
iani, habita in Theatro Churcho Regio. Habita in Londone-
sum, D. XVIII. Octobris, A. D. 1760. 4to. 15. Ba-
ker.*

As it is not our custom to give any particular account of these an-
nua Orations, we shall only add, that the ingenious Dr. Richard
Brookes had the honour of this, for the year 1760, which is seven
hundred and sixty, now published, as above.

Art. 13. *Remarks upon the Trial of Wally Sutton, E. &c. By an
impartial Bytander. 8vo. 15. Dittie po.*

An invidious attempt to wash his. S——'s character (Ed! whi-
ter, than it has been washed by the jury who acquitted him at the
Old bailey

Art. 14. *The Authentic Trial and Memoirs of John Dinkin, the
Jew. 11 pages, 4to. Pol. 15. Baldwin.*

From these memoirs it appears, that Mr. Dinkin was a second edi-
tion of *John Dinkin*, and really learned food of the *Amusing*—
Amusing. Whether such a performance as this *Amusing* *Amusing* may not
have an unhappy *Amusing* upon the *Amusing* of *Amusing* *Amusing*?
The hero of the piece is really an *Amusing* *Amusing*; and would both
of spirit would *Amusing*, with to be *Amusing* by the *Amusing*, and to *Amusing*
red by the *Amusing*!

Art. 15. *Explic. &c. Remarks upon the Trial and Memoirs of
John Dinkin, the Jew. 11 pages, 4to. Pol. 15. Baldwin.*
the *Amusing* *Amusing* *Amusing* *Amusing* *Amusing* *Amusing* *Amusing* *Amusing*
in the *Amusing* *Amusing* *Amusing* *Amusing* *Amusing* *Amusing* *Amusing* *Amusing*
Author of the *Amusing* 12mo. 15. Case.

We need say no more of this *Amusing* than to refer our readers to
44

what we said of the first part of these re
XXII. p. 549. art. 11.

Art. 16. *The Life and Opinions of A*
written by himself. 12mo. 2 Vo

An humble imitation of Tristram Shandy,

Art. 17. *Some Projects recommended to*
the interest of Arts, Manufactures,
Industry, proposed F. R. S. Proposi
tion for the Encouragement of A
Sciences.

A merry wag, personating Dr. Hill, off
erred, as a scheme for tanning human li
ness excellent labour. On this whimsical
with a good deal of pleasantry and humour
scheme for curing the children of the poor
rested twice in the title, alludes to the Doct
as a Member of the Society for the encour
agement of Arts and Commerce, and rejected; to i
fully answered the Doctor's abstruse ought
of a member of such a society. But he
did not say *private* enemies by his public
ment his exclusion was undeniably owing
to ill-fortune, that when a man has out-lived
the term of his natural burial.

Art. 18. *The Voter's Guide, and Com*
a comprehensive Chronological V
relating to Election of Members of
Parliament under the 1790, 2
of a Returning Officers This has
for the use of the Hon.orable House of C
the Right of Voting for particular P
of the, with an Appendix, containing
proposed by the several Acts. 8vo.
fifths, &c.

This Complement appears to have been
written by, and, to be the Author of, a
long Series of works he has created, and
which he has in possession, and in a
of the same, the object he is engaged in
is general. In our judgment, however
it is much more perfect, and con
be suggested more analytically with respec
to the history of the British, to chronologic
limited, for instance, he states the Acts

mony.—Whether this Epistle was written before or after the Doctor was made a Bishop, we are not assured.

Art. 22. *A Dialogue occasioned by Miss F—d's Letter to a Person of Distinction.* 8vo. 1s. Cooper.

Lively, and, like many other modern productions, very little to the purpose.

POETICAL.

Art. 23. *The Rosciad.* By C. Churchill. 4to. 1s. 6d.
17—7.

A very ingenious but cruel at both Houses; whose severe public ridicule, in order to form of Mr. Garrick: which cert off. It is, however, an admired, in every respect, as a ther's severity is more blame ceived great provocation from ment, he let fall the weight of the *Rosciad* could have no personal inducement to hurt these people in the estimation of the public, on whose favour they entirely depend for subsistence. So wanton an attack, naturally reminds us of that on the poor frogs in the fable!

a our present set of Comedians, its scorn purposely held forth to long contrast to the excellence wanted no such foil to set them off; and deserves to be considered as a *Dunciad*; except that the Author is Mr. Pope's; for he had no persons on whom, in just recompense; but the Reverend Author

Art. 24. *Love and Chastity. A poetical Essay. Occasioned by the melancholy Catastrophe of Miss Bell.* By Joseph Andrews. Folio. 1s. Williams.

This Gentleman's Muse appears to be very honest; and we'll she may, for indeed she is very homely

Art. 25. *An Ode to Criticism.* By a Gentleman of Oxford. Fol. 1s. Goult, Piccadilly.

The following motto, from Virgil, to this ode,

*Mutemus clipeo, Danaumq; ę Ifigenia nobis
Aptemur: delas, an Virtus, quis in Hæc requirat?*

may be understood to signify, that this Gentleman of Oxford, who hangs out the *resigna* here, has probably been matriculated in some other University. It may also, tho less directly, be extended into an acknowledgement, that this anonymous and poetical Ode was partly wrote as a satirical imitation of the manner of another Poet; and, by our Author's printing many alliterations, which he often introduces, emphatically, it seems not difficult to conjecture at whom his satire and his ridiculing parody are chiefly pointed. It plainly avows, however, that he is at war with some poetical brother, which manifestly tends to discover him, in spite of his shutting

In the mean time, the criticism, which our land accolls here, tho' by this world: full *new judgments* will certainly increase, in *just criticism*; whether founded in error, prejudice or envy, or from any combination of them, and not a generous well informed judgment or discernment of writing, whether such judgment terminates in approving or condemning in as each sentence may be equally just in respect of inherent writings. We are very desirous our poetical writers need not be informed of this distinction: and, it is equally plain, he is too receiving right criticism to himself, and perhaps a few of our select admirers, while he compliments us with the life, in his fifth

Hear then, O hear my fond request,
Whether, in poor Verona's aspect state,
Thou mean'st thy Spanish's dejected fate,
With anguish laden bread ;
Or, with rapture, lo'it to view
Sourly turning each a Reverse ;
Cordial haste to my embraces,
Come, O come, in all thy graces,
Where tuncful Oxford has thy jug domain ;
Where, at the shrine, attend her delegated train.

The dejection and despair of persecuted criticism is also employed to imitate and reduce some of his house band's frequent dealings in literature, in the following series:

Thou, a blisſe ſupper'd Nymphe,
Lies ſtill, & tread'st the ſea; & ſingh.
With dunt, & ſcape thy trefles wreathing,
Madd'nd, and ſenſeleſſe breathing;
A ſeaſon groweſt thou to a ſeaſon dead, I weene,
And down it ſolves thy ſleeping ſoul: O! giſt's grace.
—— When, ſwearing, thou ſhalt ſwaineſt ſome
—— Let me ſee ſay ſome's' ſoules.

[illegible]

It is a good thing that the German's conduct is not
 in question of the importance of the matter, which has been for

• Rhyme: to make a rhyme 'er'

from

with the Methodist Leaders, than by leaving any — Were you
 to do so, you would act the same part with respect to dissen-
 tion, as you do to family — you would not be deprived of any in-
 formation, which could contribute to your peace or virtue — you
 might, in your own reflections, conclude, that your connecting
 with your more serious acquaintance, had every encouragement to in-
 tensity and useful life, which could be of service to engage you in it —
 you would give place to none — you would stand on ground of
 confidence — you would see no opportunity of doing good — your con-
 duct would not be thought less worthy of notice or advice, in any
 occasion, be it of less weight — You would not with less authority
 interfere in the behalf of reason and virtue, nor find any ex-
 emptions to serve them, were they, in any degree, less
 On the other hand, if you were to attend the Meetings of dis-
 senters — you would do a thing offensive, as has been already ob-
 served, to many the most kind and charitable, whom they judge to be
 wrong, and, as being so, deem it — You would countenance a
 practice which countsenance are made out and supported from, which
 occasions great numbers to desert themselves from their parish
 churches, which encourages designing men to seek followers by
 pretences, that, in truth, they hardly support by their own im-
 pudence, and their hearers folly and credulity — you would be unable
 to do that service to religion, which, in your nation, and with your
 philosophy, you certainly might do — The failure of your voice would
 be observed — an example which, otherwise, all would admire,
 many would think even their praise, that they do not imitate —
 Accustomed to hear superior reasoning, Scripture and law inter-
 mitted, and all is devotion, the want of intellectual culture mag-
 nified, our confidence made the task of credulity, the influence of
 the Holy Ghost not ascertained on its truth, the favour of God
 not annexed to a pure heart and right practice, but to I know not
 what enthusiastic assurance and fanciful opinions — By being at-
 tached, I say, to hear these things, a wrong turn of mind is con-
 tracted, which has often the unhappy effect — on our manners,
 and remedies us to actions, which the true doctrine of religion teach
 us to shun — *Disunion* was, I believe, very sincere in
 his last professions of religion, but when he had learnt the true
 law of union of grace, and its separate relation to a man's heart
 he learnt the wide difference between the *law* and the *gospel* —
 that what would be highly criminal in the *law*, would not be at all
 so in the *gospel*, he clearly would all things which of past years
 he would be terrified by an unevangelical *law* — The law
 of a *man* is in *Christ* his self experienced in *his* *heart*, and
 that the very *gospel* *law* and *gospel* — *your* *heart*, *just* and
strength, and *our* *heart* and *strength*, *our* *heart* and *strength*
they *and* *our* *heart* and *strength*

Art. 30 The real Union of Civil and his Church established, and
 removed from the just *disunion* of the *State* by
 his *form* *Religion*, *his* *form* *Religion*, and *his* *form* *Religion*. 1780.
 1780. *Form*.

I found the Writer before us has not the most venerable manner
 of conveying his sentiments to the Reader, yet he, in his *disunion*,
 in his assertion, p. 8. that — the Scripture account of *disunion* was

For an account of this piece, see *the* *Review*, p. 89.

T H E

MONTHLY REVIEW,

For M A Y, 1761.

Continuation of the modern Part of an Universal History. Vol. XXIII. XXIV. and part of XXV. [See Review for March 1761.]

THE volumes proposed to furnish the present article, are those which contain the History of France, and comprehend the transactions of more than twelve hundred years.

In the Ancient Part of this work the history of the Franks was brought down to the death of Clovis.—This Prince was the grandson of Merovæus, from whom the first race of the Kings of France were denominated Merovingian; but as Clovis, by putting a final end to the Roman power in Gaul, by his conquest of the Visigoths, and by his subjugation of all the lesser Princes of his own country who had obtained settlements, may justly be considered as the Founder of their Monarchy, our Authors have, not improperly, commenced their modern history of France, with a recapitulation of the principal achievements of this Conqueror; who began his reign in the year 481.

Clovis divided his dominions among his four sons. This seems to have been the ordinary custom of the Franks. The consequence of this partition of the monarchy into so many principalities was mutual scuds and jealousies, insomuch, that instead of becoming formidable, or even respectable to their neighbours, we meet with little else than a series of civil wars.

VOL. XXIV. A a attended

attended with a multitude of base intrigues and horrid assassinations. By degrees, their Kings dwindled to mere placeholders of royalty, and became no better than the tools of the Mayors of the Palace, who, for near an hundred years, actually exercised the sovereign power, and at length assumed the crown*.

The Merovingian dynasty terminated in 750, by the deposition of Childeric, the last of that line of Princes. Pepin, who had for some years been contented with enjoying the sovereignty, as Mayor of the Palace, resolved to take the regal title, which was conferred on him in a general assembly of the States, and afterwards confirmed by the sanction of the Pope, who was liberally paid for his favours. At this time the Pontiff laboured under many disagreeable apprehensions from the King of the Lombards, who threatened to murder him at master of Rome. The victorious arms of Pepin not only dissipated those fears, but also laid the foundation of the temporal greatness of the Papal See, by annexing to it the conquests made from the Lombard King.

However unjustifiable the means were by which Pepin obtained the crown, he placed himself truly equal to all the important functions of royalty. By his bravery and conduct he courageously extended the dominions of the Franks, and, by his prudence and moderation, he conciliated the affections of his subjects, so that, in the course of seventeen years administration, he was not once exposed either to private conspiracy, or public insurrection.—— The following anecdote strongly marks the genius and resolution of this Prince: ‘who, in point of stature, we are told, wanted six inches of five feet, whence he was surnamed *the short*, but, in regard to size, he was of such a make as procured him likewise the appellation of *the great*, or the fat’ Pepin having been informed, that some of his principal commanders had diverted themselves in ridiculing his person, invited them to an entertainment not uncommon in that age. ‘This was a combat between a lion and a bull’ the King was seated on his throne, and his great officers about him, when the beasts were let out. The lion immediately leaped upon the

* At this time the King was elected out of the royal family, and three conditions were required for their election: birth, so true as legitimate or not; the father’s will; and the consent of the nobles and granges. — The Mayoralty of the Palace was the same with the Primership of the Romans, and was disposed of by the suffrages of the people, and confirmed by the Kings. *Baronius* and

bull, and brought him to the ground, and was on the point of strangling him. Which of you, said Pepin, will make that beast let go his prey? His great Lords gazed in silence. That task must be mine, added Pepin; and, descending from his royal seat, advanced, with his sword drawn, directly towards the beast. The lion, turning his eyes towards him, began to raise himself upon the bull, when, at a single blow, the King divided the head from the body. As he returned to his throne, he said, without any emotion, "David was a little man, and yet he triumphed over Goliath, Alexander too was a little man, but his arm was stronger, and his heart more intrepid, than those of many of his Captains, who were taller and handsomer than he." This taught his officers discretion, and his people respect.

Pepin was succeeded, according to his own desire, by his two sons Charles and Carloman; but the latter dying, in about three years after his father, left the former sole Sovereign of the French monarchy. This Prince, whose achievements stand eminently distinguished in the annals of history, is commonly styled Charlemagne, or Charles the Great. Equally a warrior and a statesman, he added to the kingdom of France the empire of the west, and was no less sincerely beloved, than cheerfully obeyed. As our Authors observe, "It is the surest mark of an universal genius, that he finds time for all things. Charlemagne's dominions were more extended than those of any Christian Monarch, and yet they were less extensive than his capacity."

Though it is not for us to enter into the particulars of this Prince's conduct, one instance we will venture to transcribe from our Authors.—Charles upon all public occasions was accustomed to appear with the utmost magnificence and splendor; at other times, he was modest in his dress, and a declared enemy to luxury, against which he made many sumptuary laws; but finding them not so effectual as he intended, he took the following method, "sharper than any law," of enforcing them. Having observed the nobility about him dressed one winter in very fine silk robes, lined with fur of great price, he carried them with him to hunt one rainy morning, through woods and other places, and, when they came in, permitted nobody to change their habits, saying they would do better by the fire, which unravelled all the torn furs, and spoiled them entirely. The next morning he directed, they should appear in the clothes they wore the day before. When the court was pretty full, "What a catered company have I about me, said he, while my sheep-skin cloak,

A 2

which

- “ which turns this way or that,
- “ all the worse for yesterday’s
- “ dress like men; and let the
- “ your merit, not from your
- “ to women, or to those days
- “ robes are worn for show and

This great Monarch died in 814 and was succeeded in all his dominions, Lewis the first, who, by his sons, contributed to hasten its decline. In less than a century, such is the influence of the kingdoms of Germany and perpetual dignity, devolved to other hands. The empire of Charlemagne was reduced to the person of Charles the simple, a

The French historians have collected of all the house of Charlemagne’s descendants, Emperor, were marks of empire. However, the regal title continued many years longer; but with very little being almost perpetually rent by factious and powerful nobility, foreign invaders, who took the opportunity to ravage the country. The Capet, in 986, when Hugh Capet, after the founder of a third race of French Kings, the Capetungian.

The descendants of Capet grew in direct line, upwards of 340 years, and wonderfully extended as well as numerous, and had, at this time, passed to the Princes of the royal house, the ancient kingdom of France, and the orbitant power of the nobility, much less dependent than the monarch upon the clergy. Yet, after these circumstances, the frame of government, and, in short, the seeds of the succeeding reign, sprung up, and in the world, in their dismal effects, the ming war, which almost exhausted nations.

on failure of the Capeting an line, Philip of Valois, descended from a collateral branch of the same family, claimed him as next heir male, and was accordingly recognised in Parliament. From this Monarch sprang the Valoisian line of Kings, who governed France upwards of two hundred sixty years. Among the most remarkable transactions of this period may be reckoned the sanguinary contests that led to long between France and England; the successful cruises of the French in Italy; and the no less impolitic religious persecution of the reformed, which was attended with every circumstance of savage cruelty and unparalled perfidy. The reigns of the three last Princes of this line are chiefly distinguished by this persecution; and as of the events in these reigns appear to have been greatly influenced by the Queen Mother, the account given by our authors of that Queen, will be no improper specimen of this part of their undertaking.

This great Queen, Katherine, the dowager of Henry the second, the mother of Francis the second, Charles the ninth, and Henry the third, Kings of France, was born at Breence, April the 13th, 1519. In her person she was more comely than handsome, more especially in the latter part of her life, when she grew coarse and fat. It is allowed by all parties that she had great natural talents, which she improved by education and exercise, a great capacity, deep penetration, lively wit, and a deep judgment. But what she principally excelled in were the arts of a court; she was affable, and engaging; magnificent to the highest degree, but without regarding expense; liberal even to profusion, majestic in her deportment; having a great presence of mind, and a wonderful fertility in expedients, even when surrounded with dangers. But her ambition was without bounds, without pity, without natural affection. She thought herself alone born to command, and that obedience was the portion of all the world beside. She created parties, that might preserve her own power by hindering them, and, effecting this, she sacrificed all principles of religion, and pretensions to integrity. She was not only dissatisfied, but even persecuted the Protestants. She sided with the house of Guise against the Protestants, then with the Protestants against the house of Guise. She was not content with being the ruler, but would be also the mistress, that is, the Sovereign.

A pretty full account of these wars in Italy may be seen in the first volume of our history, under the names of France and Italy.

reign of Kings. She neglected the
 men in their nonage; she suffered the
 youth, that she might govern them,
 by this conduct that she became insu-
 perb, and suspected by Henry the
 ninth, and suspected by Henry the
 of her true character, we ought to
 and her court. The former were im-
 covered their parts in a multitude of
 and impoverishing the people, Ab-
 bers, violent in their actions, and
 pleasure. As to the ladies who con-
 characters are sufficiently distinguish-
 time that they disgrace it. In short
 de Medicis, for so we may stile
 thirty years, in which her genius and
 in France, was a mixture of impurity
 of superstition, more of atheism, as
 companion, an extravagant propensi-
 without dignity; a policy so refined
 tions of government; an affectation
 ended in total anarchy; and such
 left industry without hope, and almo-
 of probity. After a long life spent
 appearance, of the gout, rendered in-
 mind, and an incapacity of bearing the
 saw coming upon her. In her last in-
 ed by the King, who expressed that
 really in his nature, and would have
 occasions, if she had not corrupted
 the Grand Dukes of Tuscany and
 were her heirs; but they did not reap
 thence, since she died eight hundred
 debt. She affected to govern to the la-
 stiter for it on her death-bed than the
 leave you, said she to the King, my
 treat that these dying words may be i-
 mory, for the good of your state. Lo-
 blood, and have them always about y-
 cially the King of Navarre. I have
 faithful to the crown; and they alone
 the succession of the kingdom. Ren-
 you would restore that peace which is
 you must begin with granting liberty
 subjects, having observed, that among
 other sovereign Princes of my time, th-
 who, by mere force of arms, have been

* troubles excited in their countries on the score of religion.

* Her death was no sooner known at Paris, than the people publicly declared, that if they brought her body thither, in order to inter it in the new tomb which she had built for herself and her husband at St. Denis, they would never suffer it, but either cast it into the common sewer, or into the river. The reason of this bitterness was, the persuasion they had that the death of the Duke and Cardinal de Guise was the effect of her counsel. At Blois she was no sooner dead than she was forgotten; and the King, contrary to his custom, caused her remains to be silently interred; but more than twenty years after, they were removed to that chapel which she had founded at St. Denis.

To the house of Valois succeeded Henry IV. of Navarre, founder of the Bourbon branch, at present in possession of the throne. The reign of this Prince makes one of the most interesting periods in the history of France. His fortitude in adversity, his moderation in prosperity, his steadiness and bravery upon every necessary occasion, enabled him not only to surmount those difficulties which opposed his accession to the crown, but likewise to enlarge his authority and extend his dominions; and also justly entitled him to the surname of *Great*. Having, on some former occasions, taken notice of the most memorable transactions of this Monarch, suffice it here to mention, that he was murdered, May the 14th, 1610, in the fifty-eighth year of his age, and twenty-first of his reign.

Lewis XIII. son and successor of Henry the Great, came to the throne at nine years of age. During his minority the affairs of France were wholly managed by the Queen Mother and a few favourites, to the great dissatisfaction of the Princes of the blood, who nevertheless were mutually jealous of each other. These jealousies, together with the clamours of the people, who justly murmured because they were oppressed, gave rise to a variety of factions, which grievously disturbed the interior peace of the kingdom. Soon after the King came of age, the celebrated Cardinal Richelieu was taken into the administration, where, in a short time, he raised such an ascendancy, that for the space of near eighteen years, notwithstanding a powerful opposition, and many intrigues against him, he maintained an almost despotic sway over both King and kingdom. It is certain he greatly contributed to fix the

† See Review, vol. IV. p. 470. vol. XIV. p. 358. and vol. XV. p. 97 and 100. See also Memoirs.

crown, yet in some measure tottering, on the head of his minister; and he greatly extended the royal prerogative, but it was at the expence of the liberty of the subject.—The King did not long survive his minister: He died on the 14th of May 1643.

Lewis XIV. when only five years old, ascended the throne; and our Authors terminate their history of France at the death of this Prince. There is the less occasion for our entering into the particulars of this reign, as the most important circumstances of it have been mentioned in our Review of *Voltaire** and *Torcy*‡.

With respect to the conduct and execution of this branch of the modern history, the narrative is, for the most part, well connected and unembarrassed; the style, excepting a few peculiarities of expression, and some unnecessary Gallanisms, lively and entertaining, and many of the reflections are pertinent and judicious. Nevertheless, in some instances, the endeavor to comprize a variety of incidents within a narrow compass, renders it obscure, and in others, the manifest carelessness of the Printer, or Corrector of the Press, must prove a painful exercise to the reader's patience and attention. To give only one instance of the latter, in vol. XXV. p. 131, speaking of the naval fight off *la Hogue*, in 1692, we read as follows: 'The next year was ushered in by an extraordinary engagement between the King's (Lewis's) Squadron, commanded by M. de Tourville, and the combined fleets of France and Holland'—As it cannot be supposed that Lewis would fit out a fleet to join with that of Holland in beating his own Squadron, we must therefore instead of France read *England*. Many other examples of the same negligence may be produced.—Although, as we before observed, we readily subscribe to the judiciousness of several of the reflections, we cannot to all. The Compiler of this history of France appears to us not to have dealt very fairly with the Compiler of a work, sometime since under our cognizance, entitled a *Complete History of England*; the former seeming to

* In his age of Lewis XIV. for which see *Revue*, vol. VII. p. 116, and 191.

† An account of his Memoirs is given in the *Review*, vol. XVI. pages 411, 412, and 591.

‡ Of this kind we reckon the phrase 'such a one was an artificial for an artificial man'; which, had it not been repeated, we might have believed an error of the press, as the expression seems rather to imply a piece of machinery.

have pillered both the language and sentiments of the latter. Both Histories breathe the same compassion for the distressed Lewis, when humbled by the arms of the Allies; but which we could not reconcile to ourselves, when the last-mentioned work was before us †; but when we read, that—'at Gertrudenberg the French Ministers were exposed to every kind of insult; injurious libels were every day published; their accommodation was mean, and the language of the Dutch Deputies such as might be expected from brutal *Burghers*, treated to treat, upon an equality with the Ambassadors of a great *Misarrick*;'—we cannot help owning our surprise. The law of nations acknowledges no inequality between the Ministers of a sovereign free republic, and those of the most absolute Monarch. Such language might, in some degree, have been pardonable from the pen of a servile tool to a despotic Tyrant, but surely, is very unbecoming a writer who enjoys the happiness of living in a land of Liberty. Indeed, the whole tenor of this history represents Lewis XIV. rather more than equal to the greatest Heroes of antiquity.

It is true that Lewis polished the manners of his people, that he cultivated useful and polite learning, and that he added to the extent of his dominions; but, it is as true, that his example introduced a spirit of luxury and dissipation, that by his ambition he brought his subjects into the deepest distress, and that he effectually riveted the chains of Slavery, which were forged by the Cardinals Richelieu and Mazarin. —However, it should be remembered, that this is an History of France; and therefore, perhaps, it might be thought necessary to adopt French principles and maxims.—when we come to the histories of Great Britain and Holland, it is possible we may meet with different sentiments.

† See Review, vol. XVIII. p. 295.

[To be continued next month.]

L'Arte Armerica: Or, a Treatise on the Composition of Musick in three books, with an Introduction on the History and Progress of Musick, from its beginning to this time. Written in Italian, by Gius. Antonazzo, and translated into English. 2 vol. Fol. 17. 18. Johnston, in Cheap-side.

It seems a little surprising, that Musick, an art which is so universally practised, should be, in general, so neglected.

ly understood; and that, in proportion to the former, there should be so few who understand the principles of Composition. How many of both sexes, who have spent, at least, in concerts and private practice, and are as ignorant of the very rudiments of Music, as never heard the sound of an instrument, pretend to have their foundation in nature, and that none of these rules were discovered by the ancients; and that the Greeks and Romans carried the other fine arts to such perfection, that they were ignorant of Music; for simple melody, without the name of Music. We should not be dazzled by the reputation of the Ancients, by supposing them to be wiser than they really were; but there is no man so entirely ignorant of *Harmony*: by which is produced by sounding different tones at different distances, that there have been many instances of very beautiful compositions being produced by men of genius, and without much reading or application; as we see in the frequent examples of paintings that were produced by men of genius; but there never was an instance of a painting of three parts, being composed by a person who had never studied, or been taught the rules of painting; and these rules, though simple in themselves, and when considered, are relatively so various and complicated, that not one student in a hundred can stand Music, as a science, with any tolerable success. Possibly this may, in some measure, be owing to the want of ability, method, or perspicuity, in the manner of writing upon this subject. Professors of letters; and it is almost impossible for a man of learning, to treat a subject which, in itself, is so very complex, with proper coherence and order. The Author before us shews the Author to be a very competent Theorist in the science of Music; and his work is doubtless be of great use to those who are already advanced in this study; but it is above the reach of beginners. His introduction contains a general survey of Music to the present time, from which we select some passages, for the entertainment

The history of Music, like the history of the world, is entirely fabulous in the beginning; nor can we fix our attention, or enquiry, so long as it is in the infancy of the art. In the eleventh century, say:

• be said, that the art of Music entered from its childhood
 • into youth, under the tuition and direction of a Benedic-
 • tine Monk, called Guido Aretino. He, in the first place,
 • reformed the system of the Greeks, as being incongruous
 • with harmony, of which he seems to have been the first that
 • had any knowledge, and distinguished it from melody.—It
 • is manifest, that Guido Aretino had good reason for reform-
 • ing the ancient system, by annexing a new sound to the old
 • deep one, which new sound he called Gamma (the present
 • G.) being distant a tone, in depth, from the Proslambano-
 • meros of the ancient greatest system.—By beginning with
 • the letter G, he obtained the lower octave of G, the middle
 • sound of the natural scale, and also the octave sound of the
 • seventh note B, which served him for a greater third to the
 • same G, and by this means the harmonic order was pre-
 • served.—Guido not only mended the old greater system,
 • but he also introduced six monosyllables, in order there-
 • with to learn and practise the art of singing. These mo-
 • nosyllables were, *ut, re, mi, fa, sol, la*, which, it is said,
 • he took from a trope, or stanza, of a Latin hymn, writ-
 • ten in honour of St. John Baptist, of whom he chose the
 • first and sixth syllables of every verse, as is here seen.

• Ut queant Laxis Rēsonare fibe,
 • Miſa geſtorum Fama i tuonua
 • Save polluti Labi reatum.

— • But, as the said six monosyllables were to be assigned
 • to the eight notes, or sounds of the scale, by which means,
 • in ascending from the lowest to the highest, two of them
 • must necessarily be repeated; therefore, he distinguished
 • them by their different letters, every one containing a
 • scale of six gradual sounds, and he called these different
 • scales by the Greek name Hexachord.— The first of these
 • began with the note gamma, or G, the second with C, the
 • third with F. The better to distinguish these hexachords, to
 • the letters of the alphabet which were already in use, he ad-
 • ded the above-mentioned six syllables; thus, G, he called
 • Gamut; A, *ut*, B, *re*, C, *fa* &c. To C he an-
 • nexed the two syllables *fa* and *ut*, the first because it is the
 • fourth note of the hexachord of G, and the other to denote
 • its being the leading note of the hexachord of C. The mu-
 • sical reader will be able to trace the rest thus their different
 • letters, and discover their derivations without our assistance.
 • B, the different application of these monosyllables, it became
 • easy to distinguish the different scales in any composition.

The Italians afterwards changed *ut* into *do*, on account of the sound.

To Guido we are also obliged for the present manner of writing Music.—‘The method before, says our Author, was to use the letters of the alphabet, by which the several notes of the scale was distinguished, and to write them all upon one line, one after another, in length, as mentioned by Horatius.—But the greatest improvement which Guido made in the science of Music, was the introduction of harmony, by joining it to melody, and forming thence the different compositions, of two, three, and four parts. Each part consisted of different notes, varying in their order, one amongst another, but united harmonically together, so as to afford infinite pleasure to the ear.’ His harmony was as simple as possible, consisting only of a judicious combination of common chords. ‘He (Guido) also published a treatise of Music, under the title of *Micrologus*, with his *Introductionum*, and also an *Antiphonarium* for the use of the church; for which Cardinal Baronius, in his annals, inserted the following remarkable note:—*Hi quoque presbiteri temporibus, scilicet, Benedicti Cisterciensis, Guidonis Augustinus presbyteri Monachis, hisque ingenio innotuit, qui, matris emulacione curatissime, novam addiderunt Musicam rationem invenit; ita ut puer pauci in mensuris acceret, quos pluribus annis una homo qualibet, possens ingenio, ante capere poterat; qua etiam de causa Remum vocatus est ab eodem Benedicto Pontifice, postea vero Joanne vigesimo Benedicti successoris anno actum trigelimum quarto, vocavit de Musica Liberum, quem Micrologum nomenclatum demonstravit Theob. Episcopus A. clxxx.*

‘All these improvements which Guido introduced extending themselves, by degrees, from Italy into the other Christian kingdoms, and states of Europe, were generally received by the whole church, and by the Precentors or Masters of the Choir, in every particular church, who had before only taught the chant choral, called *cantus firmus*, or Gregorian chant, saw themselves out to become imitators of Guido, and pursuing his rules, to grow even Composers, every one striving not only to sing parts, in a harmonical way, to the *cantus firmus*, or Gregorian chant, but even to devise and invent new tunes, or species of melody, in a manner, that by the ease and facility of *holding*, melody in the great advances, and became greatly varied from the ancient Greek and Roman manner. However, the melody of this age being composed of notes, so long that one of them some times served for a whole period, the new improvements which were daily making required the breaking of these long notes

into shorter times and measures; so that the original notes and points, introduced by Guido, were daily found to be insufficient for the purpose of writing and expressing the new-invented strains. To remedy this defect, an Advocate of the Parliament of Paris, called *Jean de Muris*, who flourished in the 14th century, invented certain new notes, or characters, by which the different lengths or times of sounds might be commodiously expressed, which proved of great advantage towards the farther improvement of melody; and which are the notes now in use. — *Monf. de Muris*, continues our Author, changed also the letters which Guido Aremino used to place at the beginning of the lines, whereon the notes were written; and instead of them, he invented signs or characters which were placed in like manner at the beginning of the five lines. These characters are still prefixed to every piece of Music, in order to distinguish the different times.

After these inventions of *Jean de Muris*, Music was daily improving, not only in melody, but even in harmony itself. And as divers instruments, the best adapted to Music, were now more commonly used than they had been, namely harpichords, lutes, violins, tenors, and bass viols, &c. and as these derived from the voice the sweetest and most pathetic melody, so, on the other hand, the voices acquired from them, as being the most ready and easy in the execution, the diminutions of the different notes, in airs and other quick and lively movements, in such, that the vocal performers and instrumental striving to out do each other, they have by degrees arrived at that perfection, which, at this day, we have the pleasure of hearing. —

Moreover, Harmony itself gained considerable advantages by the improvements in melody. It was observed, that in the diminution of notes, sounds were found out, which contributed much to the pleasing of the ear, and that many of those diminutions might be performed upon a simple ground, not only in their proper situation, but also out of it, and even reversed. For example, it was perhaps observed, that the 7th of the 5th note of every octave or scale whatsoever never failed to please, whensoever it was properly introduced, and that not only when it was combined with the fundamental note, or ground in the bass, but also with the first natural and simple chords of the principal note of the scale; in such, that if they were reversed among themselves, and even if the fundamental bass was transposed

led into the intermediate, or middle sound a perfect harmony, by being resolved. This 7th sound was therefore thence there sprung the chords of the 5th, and the greater 6th; the chord 6th, which proceeds from the perfect pal note of the scale, having before it do Arcuno.

From the aforesaid 7th of the 5th passed afterwards to the 7ths of the natural scale; which being first introduced by the simple combination, which is term is called *preparation*, were also to the ear, by passing into another firm Musicians resolution.

From the 7th they proceeded to the principal scale, or the note next above the principal; though the relation of the note was not perfectly understood, but are practiced in writing in 8 or more fundamental 9th passes under another continually, and consequently has a and resolution, because the basis is in place. Also, finding by the example 7ths, that even the 9ths (though under false 5th, or 7th diminished) became a sing, they were admitted in time into bination.

Now, by means of these added sound among Musicians go by the name of Dis resolved, musical compositions became, day, the subject of study and labour; sed canons, fugues, and imitations, several different subjects united together, which agreeable study, but require great practice.

From the middle of the last century the harmonic art has arrived at its present method of forming a composition with 8 primary sounds, of any scale whatsoever, and is practiced in Italy, in the compositions for the church, for eight and trippled, in two distinct chorusses, and for 16 parts, also doubled and trippled.

chorusses, as used in the great church at Milan, called the *Dome*.*

Having thus, in his introduction, given a very intelligent and satisfactory account of the progress of Music, our Author proceeds, in his *first book*, to treat of the *definitions* and *division* of Music, the modern system of sounds, systems of combination and their *progression*, and also of the various *scales* arising from these systems. His *second book* contains, the fundamental harmony, explained by the fundamental counterpoint, whence he deduces those canons which form the harmonic code, which code consists of the rules to be observed in all possible combinations of sounds. In book the third, he treats of *figured harmony*, its difference from the fundamental, and the different motions of the bass and parts, with the diminutions of the fundamental notes; of the various compositions and divisions, together with particular rules not included in the harmonic code. These, in few words, are the principal contents of the first volume. The second is entirely filled with the examples referred to, through the whole work, and without which examples it is impossible to give a tolerable idea of the book. We can, however, assure our musical readers, that they will, on perusal, find it to be a very elaborate and skilful performance, and though we cannot recommend this translation for its purity and elegance of style, it is nevertheless sufficiently intelligible.

The Orations of Demosthenes, on Occasions of public Deliberation. Translated into English; with Notes. To which is added, the Oration of Demetrius against Demosthenes. Vol. the 2d. By Dr. T. Leiland. 4to. 5s. sewed. Johnston.

IN our Review^o of the first volume of this translation, we ventured to recommend it as deserving the attention of our readers; and though, as the Doctor confesses in his preface, the Orations here presented are not of the same interesting nature with those of the former volume, yet they are well worthy the regard of the Learned.

In this preface, the Doctor observes, that 'if we may ever hope to gain an attention to the remains of this eloquent Statesman [Demosthenes], we must look for it in Bri-

* See Review, vol. XV. p. 264.

TAIN, where a love of Liberty possesses its inhabitants.' It is true indeed, that the seeds of Eloquence have ever been thought to thrive best in the soil of Freedom; nevertheless, it is many years since, for want of proper culture, they have yielded any crop in this land of Liberty. Perhaps, Oration never was at so high a degree of perfection in this Kingdom, as in the days of the first Charles. Several speeches and demonstrations of the bold Patriots of that turbulent period would not have disgraced a Demosthenes or a Cicero. Now, we will make bold to say, that our countrymen, though not so florid and flowery, are, nevertheless, more rich in matter, and discover greater reach of thought, and a steadiness in argument, than either the Grecian or Roman Orator. In the succeeding reigns, however, nearly Eloquence was reduced to a very low ebb, and continued in a languishing condition, till the opposition to a late over-grown Minister, in consequence, renewed its vigour. Nevertheless, the party Eloquence of that time consisted of little more than the flashes of personal invective, and ended with the downfall of the Statesman, whose venal policy first introduced and established a more and more periphrastic method of stating men's feelings. Since that time, Corruption has almost stopped the source of Eloquence, which, at most, has only 'spouted forth a little frothy stream, 'on some gay day, and remained dry the rest of the year.'

Slaves as we deem our neighbours the French, yet, it is among them, perhaps, that we must look for the revival of the spirit of Oration, and we need not wonder that they excel us, for in their literary academies, they have many admirable institutions for the improvement of Eloquence, particularly the practice of making eulogies to the memories of men of distinguished characters. But, with us, Eloquence is so far from being cultivated, that it has even been ridiculed and scorned, with all the fruitless labour of unceasing disputes, have endeavored to persuade the world against the use of the art, on account of the abuse which has sometimes been made of it. Let such languid and narrow minds content themselves with Spartan monosyllables; but let more generous and liberal souls strive to cultivate the faculty of speech, which is the noblest gift of heaven, to its utmost degree of perfection.

The study of Eloquence tends to improve all the charms of conversation. By enabling us to express our sentiments, with greater readiness and facility, it leaves the mind more at leisure to pursue its researches, and acquire new ideas. In short, it contributes not only to make us wiser men, but more agreeable companions; and, if properly cultivated, would

correct that taciturn and solitary disposition so peculiar to this nation, and so inconsistent with the social end of our being. It would likewise remove the fashionable necessity of killing time at cards, which only serve to render men at once knavish and insipid. Indeed they are proper amusements for knavery and insipidity only, for a card in the hands of a man of sense and letters, is as preposterous as a distaff in the hands of Hercules.

We hope, however, from some favourable appearances, that the spirit of Eloquence will yet revive in this kingdom; and we think the public indebted to Dr. Leland, for presenting them with this model of ancient Oratory, in an English dress. We believe that this is the first time Demosthenes has spoken our language; if we except the translation of several of his Orations, by different hands, and published in the year 1702*, which we think by no means equal to the version before us.

It is but just to acknowledge that the Doctor has acquitted himself with great accuracy and correctness, and has carefully illustrated the obscure passages with notes, which are many of them his own, but are mostly borrowed from Lucchesini, the Italian Commentator, to whom he always confesses his obligations.

In the preface, the Doctor examines into the merit of Demosthenes as an Orator, points out his beauties, and concludes with a modest apology for his own translation—being ready, he observes, to acknowledge, that the purchase of reputation, to be acquired in this way, is but trifling and insignificant, if he is so fortunate as to meet with that candour and indulgence which have hitherto favoured his attempts.

To each Oration the Translator has prefixed an introduction, giving an historical account of the occasion on which it was uttered, and explaining the nature of the subject. As it will not be expected, however, that we should enter into particular animadversions on each Oration, we shall confine ourselves to one or two extracts, from such of them as contain matter of general sentiment and observation, which may be as applicable now as when they were first delivered, and which may, at once afford the reader an idea of the spirit of the original, and of the merit of the translation. For this

* The translation here spoken of was published for Jacob Tonson, with the historical preface of Mons^r Tournefey prefixed.

purpose, we shall select the following passages from the Oration for the Rhodians.

It is necessary to premise, that the conquest of Rhodes was attempted by Artemisia Queen of Caria, and that the King of Persia favoured her design against this island. As a previous step, partly by influence, partly by force, they established an aristocratical faction in the government of Rhodes. The people saw no resource in their distress, but to apply to the generosity of Athens, their antient protector. Ambassadors were dispatched to implore the assistance of the great defenders of liberty; and in this occasion, this oration was delivered in favour of the people of Rhodes. Their cause laboured under many difficulties, and they were solicited by a faction they were solicited, and were now the objects of resentment,—which made the Orator thus artfully interested for the separate interest of Rhodes.

“ I have, says he, a particular connexion and attachment to its state, as engaged by both these ties, in this assembly I should be influenced only by the interest of my country. As to these Rhodians, (if one may so speak who pleads for their protection,) I rejoice at what hath happened. that the men, who could not bear that we should regain our just rights, have now lost their own liberty; that they, who might have united upon terms of equality with the Greeks, and with us, the best of Greeks, chose to admit barbarians and slaves into their citadel, and to become their abject vassals. I had almost said, that these things must prove of use to them, if you vouchsafe your aid. In a course of prosperity, I know not whether they would ever have returned to reason, for, they are Rhodians. But now, taught by experience, that perverse folly is the cause of numberless calamities, they may possibly entertain sentiments more just and prudent for the future. And this, I apprehend, would be no small advantage to them. Let us then endeavour to avert their ruin, let us not harbour antient resentments, let it be remembered, that you yourselves have often-times been deceived, by those who entertained designs against the state, and yet, on none of these will ye consent that punishment should be inflicted.

“ Let it also be considered, that you, my fellow citizens, have waged many wars against states, both of popular and oligarchical governments. Of this you are not to be inform-

ed; but, perhaps, you have never once reflected, what were the causes of your several wars with each. With popular states, your wars arose from particular complaints, which could not be decided in a national council, or from disputes about districts and boundaries; or from the love of glory or pre-eminence. But, of your wars with Oligarchies, there were different causes. With these you fought for your constitution, for your liberty. So that I should not scruple to avow my opinion, that it would be better for us to be at war with all the States of Greece, provided that they enjoyed a popular government, than to be in friendship with them all, if commanded by Oligarches. For, with these states, I should not think it difficult to conclude a peace whenever ye were inclined; but, with oligarchical governments we could not even form an union to be relied on. For, it is not possible that the few can entertain a sincere affection for the many; or, the friends of arbitrary power, for the men who chuse to live in free equality.

* I am surprized, that none among you should conceive, that if the Chians, and the Mityleneans, and now the Rhodians, are to be submitted to a few, I have almost said, if all mankind are to be thus enslaved, our constitution must be threatened with danger. It is surprizing, that none among you should reflect, that if this form of polity be established, in every place, it is not possible that our free government should be suffered to continue. For, it must then be certain, that none others but the Athenians can aspire to restore affairs to their original state of freedom. And those whom men regard as dangerous, they must ever labour to destroy. In every other case, they who act unjustly are enemies only to those whom the injustice hath immediately affected: but, they who subvert free states, and reduce them to the power of a few, are to be deemed the common enemies of all the zealous friends of liberty. And justice too commands, ye men of Athens, that you, who enjoy a popular government, should discover the same concern for the misfortunes of other free states, which you yourselves would expect from them, if at any time (which heaven avert!) the like misfortunes should oppress you. It may be said, indeed, that the Rhodians are deservedly distressed, but this is not a time for such objections. Let the prosperous ever shew the tendered solicitude for the unhappy; since none can say what may be their own future fortune.*

The general reasoning of this famous Orator and Statesman may be applied to those, who, from principles of narrow policy, or from partial views, labour to persuade us, that our kingdom ought not to take part in foreign quarrels, or in any engagements with the continent. For, we may be assured, that if we permit tyranny and oppression to be established on the continent, 'it is not possible that our free government should be suffered to continue.' We are now what Athens was at that time. We, who have most at stake, are bound both to our safety and interest, to defend the weaker states. And though we ought not to be the Knights Errant of Europe, yet, wherever any threatening power, more oppressive than ally, is in real danger, from the ambition and violence of any rival state, we ought to succour the oppressed. For our own interest is concerned, *Perici omni & externi mdes.*

The warm reflections of the Grecian Orator, in the ensuing extract, from the same Oration, are likewise well worthy the attention of a free people, among whom fashion and private interest are apt to bear too powerful a sway.

'Sensible, in deed, I am, and with good reason, that it is not without the utmost difficulty that you can execute the purposes of moment. All others have but one contest to maintain, that against their avowed enemies. when they have once conquered these, they enjoy the fruits of their conquest, without further opposition. But you, Athenians, have a double contest to support. Like others, you have your open enemies; but you have enemies still more dangerous and alarming. you have those of your own citizens to subdue, who, in this assembly, are engaged against the interests of their country. And, as they are ever strenuous in their opposition to all useful measures, it is no wonder that many of our designs are frustrated. Perhaps, those emolumenta which their corrupters hold forth to tempt them may be the inducement to many, boldly to aspire to the rank of ministers and public counsellors. But still, you yourselves may be justly blamed. For, it is your part, Athenians, to entertain the same sentiments with regard to the rank of civil duty, as to that of battle. And what are these sentiments? He who deserts the post assigned him by the General, you pronounce infamous, and unworthy to share the common rights of an Athenian citizen. In like manner, he who, in our civil polity, abandons the station assigned by our ancestors, and attempts to establish the power of the few, should be declared unworthy to speak in this assembly. Do you think it necessary to bind our shores

by an oath to have the same friends, and the same enemies with us, in order to be assured of their attachment? and shall those ministers be deemed truly loyal, who are certainly and evidently devoted to the service of our enemies.'

This nation has had the misfortune to have been under the administration of too many such Ministers, 'who have been evidently devoted to the service of our enemies,—who have engaged, in a certain assembly, against the interest of their country;—who, by being strenuous in their opposition to all useful measures, have frustrated many of our designs.'—It would be needless to point them out, for their names are too obnoxious to escape public recollection. We hope, however, that these disloyal practices expired with their power.

Besides these Oration^s, universally attributed to Demosthenes, we have a translation of two suspected Oration^s; and likewise of the Oration of *Demarchus* against *Demosthenes*.—This last is of a very remarkable nature, and arose from an accusation of bribery against the latter. Plutarch informs us, that one Harpalus sought refuge in Athens, from the anger of his master Alexander. The Orators received his money, and laboured to gain him the protection of the state. Demosthenes, on the contrary, urged the danger of exposing themselves to an unjustifiable war, by entertaining this fugitive. Harpalus, however, found means to soften his severity, by a present of a magnificent vase, accompanied with twenty talents; and when it was expected, that he would exert his abilities against Harpalus, he pleaded his spoliation and was silent. For this he was condemned, by the report of the *Areopagus*, and brought to trial, when Demarchus thus inveighed against him:

'One of these two methods should they [meaning the Council] have pursued: either instantly have entered into the first enquiry relative to the three hundred talents, sent hither by the King of Persia, as the people directed; and then, this monster would have been punished, his accomplices in corruption detected, and all his traitorous practices, by which Thebes was betrayed to ruin, being clearly laid open, an ignominious death would have freed us from him; or, if you were inclined to pardon this crime in Demosthenes, and thus to propagate the race of corrupted hirelings within your city, this discovery of your sentiments should have determined them not to enter into any enquiry, on information of the money received by Demosthenes. For now, when the Council of Areopagus hath nobly and

' equitably proceeded to a full detection of this man, and his
 ' accomplices; when, regardless of the power of Demosthe-
 ' nenes and Demades, they have adhered inviolably to truth
 ' and justice; still, Demosthenes goes round the city, utters
 ' his invectives against this Council, and boasts of his serv-
 ' ces, in those speeches which you shall hear him instantly
 ' use to deceive the assembly. "It was I who gained you
 ' the alliance of Thebes!"—No! You it was who ruined
 ' the common interest of both states. "I drew out the for-
 ' ces at Chæronea!"—No, you were the only person who
 ' there fled from your post. For you have I engaged me
 ' several embassies."—And, would he do, what would
 ' he demand, had these negotiations been successful.
 ' when, having ranged thro' the world, only to involve
 ' us in such calamities and tunes, he expects to be re-
 ' warded with a liberty of ing bribes against his coun-
 ' try, and the privilege of try, and of acting in this ab-
 ' ssembly as he pleases? Thebeus, who owed all Pello-
 ' ponneseus by his fleet; and led the naval victory at Cor-
 ' cyra over the Lacedæmonians who was the son of Cónon
 ' the man who restored liberty to Greece; who gained Sa-
 ' mos, and Methone, and Pyona, and Potidæa, and besides
 ' the e, twenty cities more, you did not admit these impor-
 ' tant benefits which he conferred upon us, to have any weight
 ' against the integrity of your tribunals, against those oaths
 ' by which ye were engaged in pronouncing sentence. No
 ' you imposed on him a fine of one hundred talents, because
 ' that he had, by his own acknowledgement, received money
 ' from the Chians and the Rhodians. And shall not this out-
 ' cast, this Scythian, (for my indignation will not be restrain-
 ' ed) whom not one man, but the whole body of the Areo-
 ' pagus hath, on full enquiry, declared guilty of receiving
 ' bribes; declared an hireling, and fully proved to be a cor-
 ' rupted traitor to his country, shall he not be punished with
 ' that severity which may serve as an example to others? He,
 ' who hath not only been detected in receiving money from
 ' the King, but hath enriched himself with the spoils of the
 ' state, and now, could not even be restrained from sharing
 ' the vile wages which Hæmulus here distributed."

Whatever may be determined, with respect to the inno-
 cence of Demosthenes, as to this fact of which he was accus-
 ed, and which is still a controverted point, we may, never-
 theless, venture to say, that this Oration was not calculated
 to induce a persuasion of his guilt. It abounds in personal
 invective, which a skilful Orator will never throw out, un-
 less

is lightly, and as it were by chance. In short, the whole seems to be the overflowing of envy and malice, and seems sincerely directed more against the offender than against the offence; which, from the notion we are taught to entertain of the polite Athenians, must have highly disgusted their delicacy.

In the remainder of this volume we have an account of the death of Demosthenes, and an appendix to the notes on the Philippic Orations. We must not, however, dismiss this article without observing, that, whether from the difference of the subjects, or from the languor which too frequently attends lengthened labours, the translation of this volume does not appear equal to the first. It is indeed accurate and correct, but seems deficient in spirit and elegance, and is often extremely faulty in point of arrangement. It is an irvidious thing to point out defects, but we cannot forbear taking notice of some few inaccuracies, to justify our censure.

P. 64. 'Many and noble and important are the objects, which should command your attention;' which, in our opinion, would be better transposed thus—The objects which should command your attention are many, noble and important. P. 15. 'Let us continue to conquer, and our treasures *cannot* ever fail.' Surely,—Our treasures *can* never fail—would have been much more easy and harmonious. P. 7. of the preface, 'Such was the eloquence of all those illustrious Antients that history hath celebrated.' Here, in our judgment, the pronoun personal would have been more agreeable to grammar and harmony.

Let these few instances suffice: for, we would not be too scrupulous in detecting blemishes, especially, as the translation, upon the whole, has sufficient merit to atone for its imperfections.

Cicero to Brutus: The Substance of this Sermon preached on a Sunday-Sunday, with a postscript from the author from the prison of Newgate, annually printed in England, the thousandth at Corks. 4to. 11. Doddsley.

Nothing is a greater reproach to the human nature than the cruelty of disposition; and of all the various kinds of barbarity, in which the wantonness of such a disposition tem-

per can be exercised, none is more scandalous, mean and detestable, than that particular species of it, pointed out and held up to our abhorrence, in this truly beneficent performance. God be praised, the practice of this shameful, and worse than brutal amusement, is now much abated in the neighbourhood of our metropolis; where the butcherly spirit of the mob has, of late years, been greatly restrained, by the humanity and vigilance of the Magistrates; who, we hope, will persevere in this good work of reformation, till, under the influence of their worthy example, the evil, here too justly complained of, be effectually rooted out, in every part of the kingdom.

It may indeed be alleged Author of this tract observed upon the animal part unapprized, that what culture, as it may appear to tenderness, and are more adds he; but every prudent, as very dangerous associates.

And, in proof of the just apprehension of danger from such connections, continues he, it may be added, that the laws of our country have ordained, that no butcher shall be permitted to sit in a jury on the life of a fellow subject; an easy inference from which it is, that if our Legislature hath affixed such an imputation of proneness to shed human blood upon one who is compelled to slaughter brute creatures for a subsistence, we may reasonably deem him still more dangerously prone to that crime, who hath habituated himself to torture them in his fits of anger or peevishness, or perhaps coolly for his diversion.

From what has just now been said, another very strong reason presents itself to deter from barbarity to the inferior animals. It endangers the life of him that practises it. The great moral Painter of our time hath very forcibly expressed this truth in a series of prints, entitled by him, The Progress of Cruelty, in which, having represented a youth advancing by degrees to the highest pitch of cruelty, from the torturing of insects, birds, and beasts, to the murder of a poor girl who loves him, and who carries the fruit of her love for him in her womb, he exhibits the dead body of the inhuman wretch, undergoing the last infliction of the law, amidst a circle of Surgeons, who cut and mangle it with as little appearance of pity as he, when alive, was wont to shew to all the different kinds of creatures, which were so

unhappy as to fall into his hands.—A most merciless and shocking end, it must be confessed, but altogether worthy to shockingly merciless a life!

Now, to endear to you directly from these considerations the practice of benevolence to brute creatures, it needs only be observed, that if cruelty to them throws on a man's general character such odious insinuations, the opposite behaviour, by the rule of contraries, must have a tendency to create in people a favourable opinion of it. It must have a very strong tendency towards rendering him esteemed and esteemed, as the friend and benefactor of mankind. Nor, indeed, is it well possible, that such a one should not be truly worthy of that god-like character. For, how can his bosom avoid glowing with benevolence for the human species, who was never observed cold to the welfare or ignorance of animals? How can the hand of that man remain shut to the necessities or comforts of creatures like himself which hath been habitually open to the relief of those of far different natures? Both history and modern life afford many instances to confirm our reasoning upon this point; for, they both afford many instances of people, who having shewn themselves attentive to the happiness of the brute creation, have very remarkably distinguished themselves as friends and benefactors to mankind, and, by the way, not one instance, at least, not one that I can recollect, of a person, who, having signalized himself by the former of these kinds of charity, was not very eminently amiable for the latter also.—But I shall not detain you by quotations from history to this purpose; and as for modern life, let it suffice to remind you of that late truly great and benevolent Personage, who was for many years the ornament and happiness of this neighbourhood, of whose exquisite charity to those of the human kind, as you have many surviving witnesses, so may you every day behold instances of his most amiable tenderness for the inferior creatures.

It is impossible for me now to offer any thing more powerful than hath been urged already, to incline you to clemency to the lower kinds of animals. There is, however, one consideration more, to recommend it from, which, as it

The Duke of Montague, whose favourite country residence was in a parish adjoining to that in which this Sermon was preached, where are, still to be seen, houses once servicable to him, enjoying, through his indulgence, the pictures of their old master, with an immunity from all taxes.

hath

‘ hath an especial reference to that particular sort of cruelty
 ‘ which was my principal motive to the making choice of this
 ‘ subject, demands yet to be insisted on ; and that is the ho-
 ‘ nour of our country.

‘ English men are very fond of being thought superior to
 ‘ those of other nations in that most amiable quality, which
 ‘ is distinguished among them by the name of Good-nature ;
 ‘ a name which, together with other things, they are wont
 ‘ to urge in proof of the justness of their pretension in this
 ‘ respect ; no other language, it seem, having a word which
 ‘ places that quality in a light so amiable. Our neighbours,
 ‘ however, are so far from imagining us any superiority to
 ‘ them, in this article, that to the contrary, they charge us
 ‘ with a more than ordinary fierceness and malignity of tem-
 ‘ per, and, to support this charge, alledge the frequent re-
 ‘ presentations of murder in Theatres, the many civil
 ‘ wars that have raged among, and some other appearan-
 ‘ ces of want of tenderness, of our own species. Now, whe-
 ‘ ther these imputations diminish strength or not to justify
 ‘ their accusation I shall y to enquire ; but I believe
 ‘ they have not. Indeed, to cut this matter short, I believe
 ‘ that was the behaviour of the superior ranks of people a-
 ‘ mong us alone to be considered, our pretension to the ex-
 ‘ cellency above-spoken-of would appear not ill-founded ;
 ‘ and whoever shall call to mind, the many public hospitals
 ‘ in being amongst us, particularly the Foundling Hospital,
 ‘ the Magdalen Hospital, the many county hospitals, and the
 ‘ noble charities of various other kinds, supported, like those,
 ‘ by contributions from multitudes of the wealthier people, in
 ‘ all the different parts of our kingdom, will probably acknow-
 ‘ ledge, that this is not said without reason. But surely, barba-
 ‘ rity to brute creatures, which foreigners moreover object to us,
 ‘ cannot well be thought consistent with that amiable charac-
 ‘ ter after which we aspire ; and with this, it must be con-
 ‘ fessed, that the lower orders of our countrymen (in men
 ‘ of which orders it hath been thought that the genius of a
 ‘ nation is best seen) are to an extraordinary degree charge-
 ‘ able ; a great part of their public diversions consisting in
 ‘ setting animals upon worrying, and goring, and rending
 ‘ each other, or in torturing them to death with their own
 ‘ hands.’

In speaking particularly against the base and unmanly treat-
 ment which the poor innocent Poultry too commonly meet
 with, on the anniversary festival of Shrove-Tuesday, our Au-
 thor

who has the following pathetic animadversions on that shocking custom.

“ No other nation, says he, under heaven, I believe, practises it but our own; and whence it had its rise among us, I could never yet learn to my satisfaction. But the common account of it is, that the crowing of a cock prevented our Saxon ancestors from massacring their conquerors, another part of our ancestors, the Danes, on the morning of a Shrove Tuesday, whilst asleep in their beds. Now, if this account of the rise of it be true, very little reason have we to perpetuate the custom, for many of us, in all probability, owe our being to the prevention of that massacre; and for others, it can only serve to shew, that they are the cruel and cowardly offspring of as cruel and cowardly an ancestry. Cowardly offspring, I say, for cruelty is generally understood to imply cowardice, and how very great the cruelty we are now speaking of is, you who have seen the heavy blows given to one of these poor animals at the stake of torture, and heard his piercing screams; who have seen his violent, but vain struggles to get loose; seen his torso battered, his wings flapped, perhaps broken, his beak dropping gore, and his body by slow degrees sinking, through bitter anguish, to the ground; ye, I say, who have been present at such a spectacle, and most of you I believe have, how very great the cruelty we are speaking of is, need not now to be informed. Surely, treatment like this, of a weak defenceless animal, an animal however, brave by nature, and courageous even to death against his equal, savours much of that base quality which tempted our Saxon fore-fathers to steal silently to the chambers of their victorious enemies, and murder them sleeping in their beds.

“ Nor is cowardice the only ill quality with which our national abuse of this creature insinuates us chargeable. Was it a kind of rapine, had we been hurt, or feared we the being hurt by it; even to such a one, such cruelty would deservedly expose us to that censure: but, to exercise it on one of our own domestics, a poor creature that from the violence of others flies in for protection to our roofs; a creature too, which God hath so far more universally useful to man than any other of the whole feathered race—and which is the creature upon whom we exercise it—argues us moreover inhospitable, ungrateful, and, if not stupidly inconsiderate, unwearily impious.

' If therefore, my Brethren, you have any regard for the
 ' character of your nation, be particularly zealous in endeav-
 ' ouring to put an end to this more than barbarous custom.
 ' Neither practise it yourselves, nor permit any under your
 ' influence to practise it. Forbid it, ye Parents: Forbid it,
 ' ye Masters: Ye Officers of the Purse, suppress it. Is not
 ' the love of your country strong enough to impel you to this?
 ' Then let me press you to it from more selfish considera-
 ' tions.

' Consider that this bloody custom is detested and abhorred
 ' by half of the better sorts of people among ourselves, and
 ' looked upon as the entertainment of the base and ignorant
 ' only, and why should any man choose to be reckoned a-
 ' mong the dregs of his country?

' Consider the shocking abuse of time in such entertain-
 ' ments, an abuse by so much the more shocking as it is
 ' shewn in tormenting that very creature, which seems by na-
 ' ture intended for our Remembrance to improve it; the
 ' creature, whose voice, like a trumpet, summoneth man
 ' forth to his labour in the morning, and admonisheth him
 ' of the flight of his most precious hours throughout the
 ' day.

' Consider that mischiefs frequently happen to the spec-
 ' tators of this tumultuous diversion, from the mis-direction or
 ' rebound of the instrument of cruelty, which the world, and
 ' the sufferers own consciences, are wont to upbraid them
 ' with, as so many just judgments from the hand of Provi-
 ' dence. Particularly let parents consider this, who are at
 ' expanse to enable their children to act as principal on these
 ' occasions; and let them reflect upon that bitter anguish
 ' which they must undergo, should a child lose an eye, or a
 ' limb, by their criminal indulgence.

' Let such parents moreover consider, that they encourage in
 ' their children a habit of gaming, which may end in pover-
 ' ty; and, at the same time, a habit of cruelty, which, as
 ' we have shewn before, may end in murder. And let them
 ' yet further consider, that oaths, curses, and blasphemies,
 ' make a great part of the language in these scenes of cruel-
 ' ty; and consequently, that by interesting their idle ones
 ' in such scenes, they make a dangerous advance towards
 ' hardening them in impiety.

' Let those officers to whom the peace of the public is en-
 ' trusted consider that, if they employ not their authority in
 ' dispersing

• dispersing such disorderly meetings, they do not their duty;
• that from the streets of our metropolis, by the vigilance and
• activity of its Magistrates, this detestable abuse of Cocks
• is already banished; and that therefore, it is not a thing too
• mean for them to attempt, nor too difficult to be effected
• in the country.

• As Christians, let me desire you all to consider the idea which
• Christ himself has given us of Nature's great tenderness in
• regard to this animal. "O Jerusalem, Jerusalem, says he,
• how often would I have gathered thy children together,
• even as a hen gathereth her chickens under her wings!"
• As Christians, I say, consider this idea, suggested by our
• Divine Master, of the great tenderness of Nature towards
• this animal, and then judge whether the annual treatment
• of it, in which we indulge ourselves, must not be highly
• sinful. Nature, at its entrance into life, works so affectionately towards it, that the blessed Jesus could not find in
• the whole creation a more tender image, by which to express
• his own benevolence for the Jews; and we, after it
• is grown to perfection, derive a national pleasure from destroying it, with long and bitter torments.

We entirely concur with the Author, in his observation,
that • the great frequency of these kinds of cruelty amongst
• us is probably owing to an opinion in mankind that they
• are not criminal; and that this opinion seems to proceed
• from a neglect in our Clergy of frequently enough representing,
• and insisting on them, as such. The generality of
• mankind give themselves little or no trouble, in reflecting
• on the real goodness and depravity of their actions, but
• take for granted whatever their professed guides in religious
• matters have been wont to inculcate to that purpose. In
• the Greek church there are some people who think it damnable
• to join the fore finger to the thumb in the act of crossing
• themselves; and others, who hold it no less a bar to
• eternal happiness, to make the like application of the ring-
• finger in the performance of that ceremony; for thus both
• these different sorts of religionists have been taught to believe,
• by their respective instructors: and hence, in Russia,
• under the reign of Peter the Great, who, among his other
• great designs, had, it seems, an ambition to introduce an
• uniformity, throughout his dominions, in the exercise of
• this manual act of devotion, many of his subjects, I have
• been told, chose rather to lose their lives by the severest tortures,
• than associate their fore-fingers with their thumbs,
• in

in pointing at their faces and bosoms, as the mighty Monarch directed them. Now, if such whimsies as these can, upon the authority of religious teachers, be generally entertained for things odious or well-pleasing to the Divine Being, surely a doctrine which has its foundation in nature, as well as in the gospel, could not fail of being universally adopted by us, if the persons set apart for the preaching of the gospel were at frequent pains to assert and enforce it. And, agreeably to what has been said, it may be observed, that seldom, very seldom, it happens, that one hears discourses from the pulpit on any subject implied in our text. Our Divines seem, almost without dissent, to have given up that subject to those who are distinguished by the title of polite Writers, many of whom it must be confessed, have laboured on it, in a manner which does them great honour; and indeed not without success. But the compositions of these Gentlemen are not so generally supposed known to those kinds of people who stand in need of information on this article, nor indeed do they generally speaking, fall under the perusal of the better Readers, till they are past that age on which religious instruction is wont to make the most effectual impressions; and, besides, they must all want that authority which, in the sense of young minds at least, the pulpit never fails of conferring upon its doctrines.

With a view, therefore, to the remedying of this defect, I have often wished that some person, whom Providence hath blessed with riches, and with a heart to make a charitable use of them, would found an *annual Lecture* on the Duty and Usefulness of Clemency to Brute Creatures, and endow it with a handsome salary, to which the Preacher should be entitled, upon his publishing a certain number of copies of his Sermon, within a limited time, and not otherwise. I have proposed the annexing of a handsome salary to this Lecture, in order to render the preaching it always desirable by a Divine of some eminence; and, that such a one may be the more readily procured, I could wish it established in some very considerable market-town or city. The most proper time for the delivering it seems to be the morning of the Shrove-Tuesday. One good effect would almost unavoidably accrue from such an institution, the suppression of throwing at Cocks in the town or city where it should be established: For even this Sermon, preached several years since, continues to have its desired influence on a pretty populous, and no very governable parish. Nor is it to be feared, that from repeated publications of discourses upon

this

this subject, it would not find a way into many other pulpits; nay, it is not to be despaired, that it would in time, among our sacred Orators, become a fashionable one. The subjects constantly treated of in Boyle's Lectures have, it is not to be doubted, in consequence of these Lectures, been the oftener treated of in a thousand churches. Besides, there is reason to believe, as well from some few experiments made to that purpose, as from the nature of the thing itself, that the generality of Christians would attend with pleasure to discourses on the most Christian Virtue in its greatest latitude; which, together with the great benefits that may accrue to mankind from the practice of it, can, when the matter comes well to be considered, hardly fail, one might think, of bringing the recommendation of it from the pulpit into fashionable use.

We shall conclude this article with briefly mentioning a circumstance, which greatly adds to the merit and honour due to this benevolent writer, for the amiable zeal which he has shewn in behalf of those who cannot speak for themselves, viz. that in apologizing for the liberty he has taken of recommending, in THIS AGE OF CHARITY, the foundation of such a Lecture as hath just been mentioned, he assures us, that he should not have recommended the design to others had it been in his power to carry it into execution himself.

ANNINGAIT and AJUTT: *A Greenland Tale.* *Inscribed to Samuel Johnson, A. M. Taken from the Fourth Volume of his Ramour. Paraphrased by a LADY. 4to. 12. Dodsley, Davies, &c.*

THIS little poem preserves, with tolerable exactness, the circumstances of the tale it verities; except in supposing that of the *Aquarist*, or Drifter, whom *Niravik*, the rival of *Anningait*, in his abhorrence, hates to assure *Ajutt* (when she should come to consult him about the safety and success of her lover, that he was gone to the land of souls, but who, on receiving a present from *Ajutt*, with the promise of a much larger one, on her lover's return, if his prediction was favourable, informed her, *Anningait* had caught two whales, and would soon return richly laden. Perhaps our fair Verifier (who, though she should prove a *Brautisse*, must be a handsome one, though it rather dishonourable for a non-

Shew.

then Love-Heroine to go to a Conjuror, as she might be superior to it herself in *Matt's* situation. However this may be, without the versification and poetry here, which would not have been pretty and agreeable from any author, considerably enhanced in its value, from the sex of the tender anonymous Poetess; who, readily descending with her ingenious Poetess-moralizing introduction to his tale, very naturally continued with the marvellous topic of Love, and thus displays the energy of that passion, which heaven formed the sex to inspire:

Love, powerful Love, each Being can controul,
Brighten the mind, and animate the soul,
Love can, with truth, the mighty magic boast,
Of sacred warmth amidst eternal frost;
Witness fair *Matt*, prize of icy plains,
Where half the circling year in darkness reigns,
And faithful generous *Anningaid*, the Youth,
By Love taught Softness, by that Softness Truth:
Both flourish'd sweet on *Greenland's* rigid coast,
Pure as their snow, and constant as their frost;
No polish'd arts of specious * Vice they knew,
The Youth was noble, and the Maid was true.

A male Versifier might have been reminded here, that it has been more eligible to have made *Dorothy's* a poetical personage, or monarch, who reigned for half a year, than to have made *HALF the circling Year* a whole Personage. We must acknowledge, however, that Poetry, especially rhyming Poetry, pretends to much licence; and we think female Poetry justly intitled to the utmost that can be allowed. There certainly was a time, though long past, when the following verse, and image,

With sorrow, tender as the constant dove,
Who mourns the tedious absence of her love,

might be new; but, at present, it seems too much hackneyed, or delicate elegant Poetry. This friendly remark we presume to offer to the Lady, as she may probably incline her agreeable vein again, on these tender subjects; and as her present versification has smoothness and merit enough, to make us judge her capable of considerable poetical attainments.

* This word, doubtless by an error of the press, is printed *for* *or*, in the page next.

Præfix Petrus Hebræica restituta. Accedunt quædam de Carminibus Antientibus,—de Accoutibus Græcis,—de Scriptura Veteri Iohanna,—de Literis Consonantibus et Vocalibus,—et de Pronunciatione Lingue Hebræicæ. Auctore Samuele Barker, Armigero: Nupti de Lyndon, in Com. Rotelandiæ. 4to. 2s. Whiston and White.

THIS appears to be a juvenile production, scarcely designed by its Author for the press, but rather for the amusement of his leisure hours. How much more to be esteemed are those Gentlemen who can enjoy such amusements, than the devotees to folly and dissipation! Mr. Barker seems to have been possessed of an inquisitive genius, and a considerable share of learning. The subject of this performance was perhaps his favourite study, seeing he has evidently bestowed much time and much reading upon it; of the latter he has indeed made a very liberal use, for in truth, he has largely availed himself of the labours of other Writers.

The pamphlet is divided into seven chapters: In the first, entitled, *De pedibus et metris in genere, atque de notis et mensuris metricis*, our Author, after explaining the measures of the different feet used in Lyric poetry, considers three different species of Hebrew versification; and insists, that — “1. Carmen יָחַד אֶשְׁרֵי * est dimetrum catalecticum, tribus constat pedibus et syllaba: duo primi pedes sunt Iambus vel Trocheus, vel etiam Spondæi, et raro Anapæstum, Dactylum, et Tribachyn admittit: pes tertius Iambus est, vel Spondæus, vel etiam Anapæstus. — 2. Carmen דִּשְׁתָּבִי jashab † dicolon est, et distrophon, primus quique versiculus, est ut יָחַד אֶשְׁרֵי, secundus quique pede primo est brevior. — 3. Carmen הַאֲלֵלֹהִים ‡ dimetrum est acatalecticum, quatuor constat pedibus Trocheis vel Spondæis; raro Anapæstum, vel Dactylum, vel forsan Tribachyn, nusquam vero Iambum admittit.

To these are added a few observations on the powers of the Hebrew letters, but they contain nothing more remarkable than is to be met with in most Hebrew Grammars.

* יָחַד אֶשְׁרֵי, וְזֶה לִיבִי: These two words begin the 108th Psalm, and likewise the 11th verse of the 5th Psalm.

† דִּשְׁתָּבִי jashab, וְזֶה לִיבִי, begins the 2d verse of the 19th Psalm.

‡ הַאֲלֵלֹהִים, הַאֲלֵלֹהִים, the 100th, 117th, and 143rd Psalms.

REV. May, 1761.

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It being our Author's principal business between the Greek and Hebrew Poets, entitled, *De Carminum Anacreonticis*, (Anacreon, and some other Greek Poets), and a variety of notes from some alterations of Mr. Barker's of measure required correction.

In the 3d, 4th and 5th chapters, about thirteen Psalms, and the verbs 11 Sam. xxiii. as specimens, correct the Odes he had before quoted from Hebrew is printed in Greek character adjoined.

The learned Reader will easily perceive has borrowed his scheme from the Hare; though, upon comparing the with the Psalter of the latter, we find no, but of no consequence. Upon acquainted with the labours of that more especially Dr. Lowth, will not, much instruction or entertainment will they, most likely, think his per the significant title it bears, which upon it by the editor. When our Author any new sentiments, they appear rather than solid or just.

The two remaining chapters, one *Græcis, et de Scripturâ veteri Ioniâ, et consonantibus et vocalibus, et de primum* afford very little information to a reader with those subjects.

Theory and Practice of Chirurgical Philosophy, complete Dispensatory for the use of theory and critical notes on each composition, concerning the particular internal remedies are applied, or administered, diurnal efficacy of the several simples. 6s. bound. Nourse.

THOUGH no reference had been to the theory laid open, or the Institution

dry*, it would have been almost impossible not to have retained a Writer, who has already favoured the Public with several valuable communications; and who may be easily traced in a variety of the publications, which have occasionally been under our inspection.—With respect to his present performance, though it may have its uses, yet, it is not without the material errors.

After a preface, designed to shew the necessity and utility of this undertaking, and to elucidate his plan, our Author enters upon the nature and limits of Chirurgical Pharmacy, which he defines, ‘that branch or part of general Pharmacy, which has for its object those medicaments, either simple or compound, that are administered or applied for the cure of particular parts only.’

Chap. 2d is appropriated to ‘a delineation of the general structure and vital oeconomy of the human body;’ in which our Author professes to have confined himself ‘solely to such matters as concern the cause, mode, and removal of topical disorders.’ he apologises for some controvertible opinions, ‘with relation to suppuration and pus;’ but, as what he has advanced under this head, though in other respects, for the most part, unexceptionable, contains nothing new or remarkable, we shall pass it over, leaving the rectitude of his particular opinions to be determined, by those whom it may more immediately concern.

The accidental injuries to which the parts of the human frame are liable, are considered, first, as they may be the effects of mechanical causes, and secondly, as proceeding ‘from principles relative to the peculiar vital oeconomy, or to the chemical properties of bodies in general.’ Under the former are arranged, Solution of Continuity—Contusion—and retardation, or even total privation of the motion of the fluids, by the want of action or mal-formation of the solids. To the latter are referred, ‘Tumefaction—Inflammation—Union of divided Parts by Agglutination†—Suppuration—Mortification—Ulceration—Vesication—Relaxation—and Convulsion.’

* For the former of these publications, see Review, vol. XVII. p. 385; for the latter, vol. XXI. p. 471.

† As our Author has particularly, and at some length, explained all the other articles in this list of accidents, and omitted this, we may believe it has nothing to do here—it is not improperly placed among the curative intentions.

• things, by the use of corrosive bot
 • five affections, or other disorder
 • batters and the counteracting
 • contagious substances, by the use

Chap. 3d exhibits ' the nature &
 printed to the respective intentions
 nal application are classed in the fi
 • —repellents—diluents—corro
 • glinants—surgutives—digest
 • gents—incarnatives—epulotics,
 • antispasmodics—epistaxis, or v
 Those for internal use are divided
 • fics—diuretics—emetics—emul
 • solvents—restoratives—astri
 To these we venture to add *and*
 not less useful or important than a
 onition of them is the more rema
 not be accused of having endeavour
 mance.

Chap. 4th treats of the ' Mater
 • neral; and chap. 5th examines
 ployed in, or supposed to be necess
 gery. Our Author has indeed be
 munications; but from a thorough
 half of them are not received int
 cause he has advanced nothing mor
 have mentioned the said opinions as st

ments* are of different consistencies, or that a pill is solid, and a julep fluid.

In Chap. 7th, under the title 'Of the instruments and utensils subservient to the purposes of Chirurgical Pharmacy,' our Author condescends to inform us, that it is necessary to have 'boxes, drawers, bottles and jials, gally-pots, &c. for the keeping and preserving the several medicaments for use, either in their simple or compound state.' To this surprising discovery, let us be permitted to add, that the Surgeon who is inclined to keep by him, only a third part of medicines here mentioned, must have a great many of the boxes, &c.—The remainder of this chapter relates to medicinal weights and measures; but those who are possessed of Pemberton's edition of the London Dispensatory, need not purchase our Author's work on this account: nor Chap. 8th, which professes to describe 'the general operations' necessary to this branch of Pharmacy, of more interest; as the Surgeons commonly avoid the most laborious, buying the medicines that require them, ready prepared. Elixon and infusion are allowed to want no explanation; as to such as are curious in their beer, decantation cannot be strange.

Here we take leave of the first or theoretic part of this work, and are to proceed to the second or practical; but as our Author seems conscious, that he may be here charged with necessary exuberance, it may not be amiss to premise his apology.—'In the provision of recipes, and particular forms, I presume, I shall rather be found redundant than deficient: and I could, indeed, have reduced to much less compass the whole, that, according to my own private opinion, is really necessary. But, considering the great diversity of notions, and prepossessions, with respect to the choice of remedies, particularly, as to what regards form, I thought on so doing have rejected articles that may be most agreeable to some persons, who may reasonably think, they have an equal right to judge for themselves, or to adhere to what they esteem the most valid authority. As it is, therefore, much better to retain such a sufficient number as may give satisfaction to every one, than to throw out what might seem wanting to many, I have taken all the latitude, and regard to this difference of opinion, and bias, renders pro-

* Among the undissolved forms are reckoned cataplasms and epiploas; nevertheless, our Author has himself given prescriptions of both, which admit nothing unctuous.

‘per; and they, who find whatever
‘may well excuse the insertion of forms
‘of others.’

But, will there be any impropriety in
pose, and for what sort of readers was
dertaken, and achieved? Was it with
ill-founded notions and ridiculous pre-
ment this mark of complacency? or
for unacquainted with the nature and
in favour of which they were so
word, Was this work designed for the
well-experienced Surgeon, or for the in-
and less informed? There is, indeed,
apprehend that the former will not be
this multiplicity of doubtful medicaments
probably, serve only to perplex, if not
especially the more undiscerning. A
ved, and experimentally approved forms
have been of service to the juvenile practitioner.
Chirurgical Pharmacy would have been
very small compass.

But to proceed—‘The collection of
‘nal medicaments,’ we are told, and we
‘prizes the *whole*, that are to be found
‘of the Colleges of London and Edin-
‘those of the two great hospitals of St.
‘tholomew; to which are added, all such
‘from various works †, as from their au-
‘cacy, may be deemed real improvements
‘extraordinary reputation, in regular or
‘merit some examination. The recipes
‘dicaments are selected from the same
‘correspondent additions:’—and it ought
that the respective authorities are, for the
knowledge.

The first chapter of our Dispensatory
ons, of intire dry bodies and powders.
even according to our Author, of a saline
plied in caustic or detergent intentions.
few of them are retained in the present
adequate to the purposes for which they

† informed to whose or to what
account.

and that several of them are attended with inconveniences to the practitioner, and with unnecessary pain to the patient. — What business then had they here? — In this class of medicines the only one recommended, upon the Author's own experience, is the green Vitriol calcined to redness, which he advises as a Styptic, particularly in hæmorrhages of the nose; but which, we have known often attended with disappointment, when so simple a remedy as common flour has succeeded.

It may justly be esteemed one of the most happy improvements in Surgery, and what reflects no little honour on its Professors, that those excruciating applications, heretofore distinguished under the several denominations of caustics, corrosives, escharotics, phagedænes and detergents, have not only lost much of their former credit, but that they are also generally excluded from the best modern practice; and a more rational, as well as a more humane method of treating the patient adopted. For this reason we conceive, that, at least, a reduction of the articles that properly fall under these preparations would not have lessened the utility of this work, though it would have diminished the book; a circumstance not always consistent with the views of a Compiler.

Chap. 2d is confined to the 'unctuous forms of external medicaments, distinguished into plasters, cataplasms, unguents, liniments, cataplasms, and epithems;' to each of which distinction is allowed a separate section. Under the articles plasters and cataplasms, our Author has fallen into two grammatical mistakes. Had he recollected that the word *gummi* is an undeclinable noun, he would not have wrote the *emplastrum commune cum gummi*, nor would there have been any occasion for his principal criticism on this preparation — *Cataplasma* is always made *feminine*, whereas, had he consulted a Lexicon, he would have found it of the *neuter* gender.

In this class of medicaments are given two preparations not commonly known; the first is Duran's Bougies*, extracted from a letter of Dr. Astruc's, subjoined to his treatise on tumours and ulcers. Such an absurd, heterogeneous sarago was surely never seen! It is indeed rightly said by our Author, to 'favour more of the mysterious parade of Empirics, or the fallacious ignorance of the old prescriptions, than of the judicious and enlightened study of an able modern Prac-

* Some mention of these Bougies is made in Review, vol. II.

“titioner.”—The official preparations of the Parisian Pharmacopœia, that enter the composition of these Bougies, must convey a very contemptible idea of the state of Pharmacy in France, to those who wish and endeavour to see the art of healing restored to its primitive simplicity and propriety.—Our Author has himself given forms for making resolving, and mollifying Bougies, much more simple, and which seem better adapted to answer their respective intentions than those of Daran.

The other preparation is for Cancers. As the effects much canvassed, we shall it, to our Readers.

ed to be Plumket’s * remedy his medicine have of late been ruple to present it, as we had

EPITHEMA

CARCINOMA.

Epithem for Cancers, being

reedy called Plumket’s Powder

“Take of crowe-foot, grows in low grounds, one handful, well pounded; or dogs fennel, three spens, pounded likewise; of crude brimstone, three mince, thimbles full, and of white arsenic, the same quantity all incorporated well in a mortar. Then make it into small balls, the size of a nutmeg; and dry it in the sun.

“In order to apply it, the balls must be bruised into fine powder; and mixed with the yolk of a fresh egg, and laid over the sore, covered with a piece of hog’s bladder skin, or the stripping of a calf, when dropt; which must be cut of the size of the sore, and smeared with the yolk of the egg. If it be applied to the nose, or the lip, you must also take care, that the patient do not swallow any of the humour. You must also take care, not to lay the plaster too broad on the face, or near the heart. It is hazardous to exceed the breadth of a crown (*in such cases*); but on the feet or legs (it may be laid) as far as the sore goes. The plaster must not be stirred, till it drop off of itself, which will be in a week, but must have a clean bandage twice a day.”

OBSERVATION.

“This composition was formerly used in Ireland, by old Plumket, a famous Empiric, who gained reputation for curing Cancers, and afterwards gave the recipe to St. Stephen’s Hospital; where it is said to have been found tre-

* The same is now sold by our Author

“equally

frequently successful. There is no reason to doubt, but that it is the same remedy which has lately been offered to the world here, as an almost infallible means; and is indeed said, by persons of credit, to have effected most extraordinary cures.

The Public are obliged to an eminent Surgeon, who practices here, for procuring the recipe from St. Stephen's Hospital, and vouching for its being an authentic copy of that communicated by old Plumet. As it has been preserved hitherto in Plumet's own words, I have thought proper to continue it so, though the expression is neither technical nor accurate. But I would not take away the right, which every one has equally with myself, of judging what real definite quantities are equivalent to his handfuls, ippigs, and thumbles full. The ingredients acting combinedly, by a specific virtue, there can be no comment on the particular relation of each to the intention of cure. Only one may conjecture, with probability, that the arsenic has the principal share in the effect; and that the dog's fennel is the most insignificant simple.

The cases most proper for the application of this remedy are those, where the Cancer is superficial, situated in fleshy parts, and not ramified, or too widely spread. For if the whole cannot be covered, so as to be destroyed by the escharotic power of the medicament, the use of it is in vain. — To this we shall only add, that it is somewhat surprising, its success should not have rendered its use more general; and that its efficacy should not have been, before now, authoritatively ascertained.

Chap. 3d considers fluid forms, under the division of fomentations, lotions, embrocations, collutions, gargles, tinctures, injections, oils, and balsams. — Our Author's observation upon the use of fomentations, that when the intention is emollient, they should be applied in only a tepid state, and when designed to astringe or repel, as hot as the patient can bear, is judicious, and deserves more frequent attention than perhaps it meets with. — Several of the omissions, for the reasons assigned against the dry bodies, might, we think, have been omitted. The rest of the articles under this head do not seem to merit farther notice.

We are now come to the compositions for internal use. — There may perhaps be some, who may be inclined to think, that the rectifying particular dyscrasies or receding obstructed

secretions, are more properly the business of the Physician than of the Surgeon, but it is not for us to prescribe the boundaries of the respective professions: Ours, at present, is only to examine the fitness of our Author's instructions.

The medicines appropriated for internal use are arranged in nearly the same order as those for external. The general division is into solid and fluid forms; under the former are comprehended, 'powders, pills, bolusses, and electaries;'—under the latter, 'draughts or potions, juleps, decoctions, infusions, tinctures, lunatics or lothochs, emulsions, and mixtures.'

Among the powders, the *Pulvis Diureticus* of St. Thomas's Hospital stands thus:—'Take of calcined egg shells, one scruple; and of salt of wormwood and nitre, each five grains.'—Our Author has three observations upon this Powder; the first we apprehend erroneous, the last useless.—He says, 'Where calcined egg-shells are not easily to be obtained, calcined oyster-shells, levigated crabs claws, or other testaceous powders, may be used in their place.'—Now, though we can readily admit calcined oyster-shells to be an adequate substitute to calcined egg-shells, yet, we cannot allow the same of any of the testaceous powders; seeing the diuretic efficacy of those shells proceeds only from their having been brought to a calcareous state, by the action of fire.—The last observation appears useless, because it is not common to give any powder without some appropriate vehicle.

Under the title *Pulvis Corticis Peruviane*, after properly selecting, we are directed to 'levigate it well, that it may form a powder.'—Had not our Author, in describing the operations necessary to Pharmacy, very particularly distinguished between pulverisation and levigation, this manner of expression might have been overlooked, as only meaning to direct the reduction of it to a fine powder. But for fear of any mistake, which may prove fatal to the patient, we must, to speak technically, recommend the bark to be only pulverised by contusion, and afterwards sifted through a very fine sieve; for should it be subjected to the process of levigation, we venture to pronounce, it will be good for nothing.

When our Author, in speaking of the internal use of the Flowers of Sulphur, says, that 'in cold cases, it is *perhaps* more noxious than beneficial,' the censure, notwithstanding the qualifying *perhaps*, appears to be too unlimited; and so far as the influence of this performance should extend, may deter

deter the too credulous, or timid Practitioner, from the administration of a medicine, the utility of which, in many cases, has been declared by the most approved authority, and confirmed by the best conducted experience. — Here, though it is stepping somewhat out of our way, we shall take the liberty of hinting at the superior efficacy of this medicine, with regard to a case, that, we believe, it is little known in. We mean that species of Cholic, distinguished in the West Indies by the name of the Dry Grapes; than which, human nature is not exposed to a more excruciating disorder. — After the spasms are quieted, and the bowels have begun to resume their natural and necessary functions, there is not perhaps, in the whole *Materia Medica*, any medicine that will more effectually prevent a return of the pain, or more certainly avert the paralytic symptoms that too frequently succeed this disease, than the *Floris Sulphuris* *. We have received the strongest assurances of their success, in a variety of instances, and in some, where even the paralytic symptoms had begun to take place. — This is to be considered merely as a hint, for we have room for no more.

To return — Under the article, *Pilli*, we meet with the preparation of Keyser's Sugar-plumb †; and we shall here insert the process for making them, with our Author's observation on it.

PILULÆ 2 MERCURIO TRITURATIONE PREPARATO.

Keyser's Dragees, or Sugar-plumb *Pilli*, for the Venereal Disease.

* Take any quantity of mercury, and reduce it to the state of an *Aethiops per se*; which is done, by putting it with water into a conical box or trough, and working it about with a whisk adapted to the figure of the trough, till it attain the state of a black powder.

* Take this powder, and put it again into another box or trough, as before; and, filling the interspace betwixt the particles of it with vinegar, work the mixture about with the whisk, till it be converted into a thick froth, like cream.

* They were given daily from a scruple to half a dram, mixed with a few grains of some aromatic, twice a day, in any appropriate vehicle; most frequently the common emulsion, sometimes a decoction of Guaiacum.

† See Review, vol. XX. p. 163.

* Collected

• Collect this fresh carefully, and having spread it on tiles,
 • or plates of earthen ware, let it dry by the air, and it will
 • produce a greyish white powder.

• Of this powder take any quantity, and having added to
 • it manna, in the proportion of five parts to three of the
 • powder, grind them together on a marble, adding, from
 • time to time, some drops of vinegar, till they be thorough-
 • ly well commixt, and have attained a thickish consistence.

• Lay this mixture then on a marble table, and, by means
 • of a roller, press it into the form of a cake; in order to
 • which, the roller is to be made of less diameter in the mid-
 • dle part than at the extremities, by two rising ledges being
 • placed near the ends, projecting about a line, so that the
 • matter, being rolled with it, is necessarily formed into a
 • cake, of the breadth of the distance betwixt the two ledges,
 • and of the thickness of a line in every part.

• The cake being thus made, and suffered to remain in its
 • place on the table, form it into small round pieces, of equal
 • size. This is to be done by cutting it with a hollow co-
 • nical horn, the apex or lesser end of which is taken off, so
 • as to make a little circular hoe, with a sharp edge, that
 • being pressed on the cake, it may cut out, and bring off,
 • each time, a piece of it, of the figure of the hole, and the
 • thickness of the cake itself. It is necessary this hoe should
 • be of such proportion, that the pieces cut out by it may be
 • of the weight intended for each dose; and the horn must
 • be pressed on successive parts of the cake, till it be full of
 • the little round pieces.

• The horn being thus filled, throw out the pieces, by turn-
 • ing the wide end downwards, and striking it gently, if there
 • be occasion, into a quantity of double-refined sugar, finely
 • powdered and sifted, and if they cohere part them. Form
 • them afterwards into a round figure, by rolling them in the
 • hand, and they will be then fit for use.

• The remainder of the cake must be again rolled, and
 • treated in the same manner, that as much as can be of the
 • remainder may be thus reduced to the form of pills, or
 • small sugar-plumbs.

OBSERVATION.

• Mr. Keyser, at present, employs a machine, moved by
 • horses, for the extraction of the mercury; but he used co-
 • • • • •

* rical troughs and whisks, worked by the hand, at first, which produce the same effect, though with more trouble.

* This is the celebrated remedy, which has made so great a noise in France, and elsewhere; and for the introduction of which, strong efforts are making in this country. But, notwithstanding the many certificates, and other most extraordinary vouchers of the superlative virtues of this remedy, it is proved, on the authority of many of the most judicious and eminent Physicians and Surgeons in France, as well as others, who have published cases, and other material anecdotes relative to it, that it is not more effectual, though more slow in its effects, and attended with greater inconveniences to the patient, than other remedies in common use.

* It appears from the accounts to be collected from these pieces, that the medicine is ordinarily to be taken for two months, and in more difficult cases, for five or six, or even much longer; and that, at least, one hundred and thirty, or forty, and sometimes four or five hundred, or more, of these pills are to be administered—that it frequently occasions gripings, and very troublesome nervous symptoms, and sometimes lainers of a very unknown nature—that it often fails of curing in any length of time, and being of too slow operation to counteract its force, in constitutions where the virulence is powerful, suffers the disease to make a progress, even during the exhibition, and to bring on the most brutal symptoms—and that it is, consequently, less efficacious, benign, certain and safe, than other remedies now in use.

* The pills Mr. Keyser has administered, are of different proportions. Some contain only a grain and a half in weight of the medicine; but those most commonly used contain four grains. The reason of this variation is, that small doses may be first given, till the peculiar disposition of the patient be known, which is a very proper caution. There is no limitation with respect to the greatest quantity; as that is adapted to the effects they have on the patient, and the exigence of the case.

However, with regard to the objections our Author has collected against these Pills of Mr. Keyser's, we ought to reflect, that the body of Surgeons and Venereal Doctors, from whom these collections are probably made, are as much interested in decrying his medicine, as himself in extolling it:

But,

Mistura contra Diarrhoeam to be too confidently relied on; for though the additional proportion of chalk and gum should be allowed an improvement of the Chalk Julep of the London Dispensatory, yet, it is more than possible, that the volatile aromatic spirit may, by its irritation, defeat the intention of the other ingredients in this composition, at least, it is contra-indicated in that species of Diarrhoea, to which medicines of this class are appropriated: The *diacodium* may, perhaps, in some measure, obtund the stimulus of the volatile salt; but then, the quantity of that Symp here directed is such as must render the whole equally displeasing to the sight, and ungrateful to the palate; circumstances, however trifling they may appear, which a judicious and elegant Prescriber would attend to, as far as is consistent with the nature of his prescription.

We heartily concur with our Author in his remark, that the publishing full and satisfactory accounts of nostrums, and empirical or newly broached remedies, is always productive of one of these two advantages; that it either affords the means of their general use, if they be really more effectual than others, and free from noxious qualities; or, of bringing them into contempt and neglect, by exposing, through a larger experience of their operation, their defect of efficacy, or their faultiness.—We thank our Author for himself, and think he merits the thanks of the Public, for his endeavours in this respect. Besides those nostrums we have mentioned, we meet with in this volume, Dr. Storck's administration of Hemlock, the Neapolitan Drops, and the Lisbon Diet Drink.

That we have given our Author's work an attentive reading, we apprehend he is, by this time, fully satisfied. Several typographical errors occur in it, which may be imputed to the Printer, or his Corrector; but there are also some orthographical mistakes, which can, with propriety, be ascribed only to the Writer; such as, vesication for vesication, arthritic for arthritic, chlorotic for chlorotic, and macconio for macconio: Trivial as these may be thought, they make a very ungraceful appearance in a work that bears so near a relation to learning; and which we hope to see corrected in a future edition.

As it never is our intention to offend a deserving Writer, so we hope, from our Author's candour, that he will not be greatly displeased at the freedom we have thought ourselves obliged to take with his performance: The subject is of great importance

Importance to the Public; and, in truth, the Author himself made our strictures the more necessary. The reputation of a Writer gives weight to his mistakes, and in some measure consecrates his errors: With a modern Author, we shall only observe, *Deliramenta obscuriorum corrigere supervacuum est.*

Before we conclude, it will be proper to take notice, that there is a third part of this work, containing 'a digest of the several medicaments, as well simple as compound, according to the certain or reputed medicinal virtues, by which they are subservient to particular intensions of cure.' To this is subjoined, 'an index of the elements, of which the names are changed in this work.' Of these it is unnecessary to mention particulars.

The Tyro's Dictionary, 1
more usual Primitives of
cally, in the order of the

English: comprehending the
n Tongue, digested alphabetically
' Speech. To which are sub-

joined, in a smaller character, on the lower part of the pages, Lists or Catalogues of their Derivatives and Compounds. Designed as an easy and speedy method of introducing Youth to a general acquaintance with the structure of the Language, and preparing them for the use of a larger Dictionary. By John Mair, A. M. 12mo. 3s. Edinburgh, Printed, and sold by Becket and De Hondt in London.

' **A**MONG the many difficulties that occur to Youth in ' the study of the Latin tongue,' as our Author very judiciously observes, ' that of acquiring the knowledge of ' words, as to their signification, derivation, and composition, is none of the least; perhaps the greatest. --- To remedy this inconvenience, and give the young Student all ' the assistance the case will admit of, is the design of [this] ' essay.'

Indeed this method, which was taken by the Compilers of most of our antient Dictionaries, appears far more likely to ground a boy well in a true knowledge of the language he is learning, than the modern way of throwing the whole into an alphabetical form. For though this latter method secures the advantage of easily finding any word that may be wanted, yet, the several distinct tribes are thereby broke, and their members disjoined and scattered; ' so that it must be a long ' time

time before a learner can come to have a proper notion of the extent of any single tribe, or of the connection of its members with one another.'

To remove, in some measure, the disadvantage here complained of, is the intention of our Author in the essay before us; which appears to be executed in a manner likely enough, if a proper degree of application be not wanting in the learner, to answer the end proposed.—The following short specimens will sufficiently shew the nature and form of the work.

Substantive Nouns.

- Auster, tri. m. *the south wind.*
 Autumnus, i. m. *the autumn, or harvest.*
 Avus, i. m. *a grandfather.*
 Auxilium, i. n. *aid, help, troops sent by allies.*

Auster.

- Austriaci, a. um. *from the south, southern.*
 Australis, e. *southward, southern.*

Autumnus.

- Autumnalis, e. et Autumnus, a. um. *of autumn.*
 Autumnus, aut. f. *the fall of the leaf, the harvest-time.*
 Autumnus, are. n. *to be of the temperature of autumn.*

Avus.

- Avia, x. f. *a grandmother.*
 Proavus, i. m. *a great-grandfather.*
 Abavus, i. m. *a great-grandfather's father.*
 Atavus, i. m. *a great-grandfather's grandfather, any ancestor.*
 Trisavus, i. m. *a great-grandfather's great-grandfather.*
 Avunculus, i. m. *an uncle, or mother's brother.*
 Avitus, a. um. *left by, or belonging to ancestors, antique, old.*

Auxilium

- Auxilior, tri. dep. *to aid, help, or succour.*
 Auxiliator, tria. m. *an helper.*
 Auxiliarius, e. *aiding, auxiliary, medicinal.*
 Auxiliarius, a. um. *auxiliary, sent from the allies.*

De Solis et Lunæ Defectibus Libri V. P. ROGERII JOSEPHI BOSCH VICH, Societatis Jesu, ad Regiam Societatem Londinensem. Ibidem autem, et Astronomiæ Synapsis, et Theoria Luminis Newtoniana, et alia media ad Physicam pertinentia, vers. pertra tantur, cum ejusdem Authoris Adnotat. mss. 4to. 10s. 6d. in boards. Millar, &c.

The learned and scientific Foreigner, in his elegant & Sic Poem on the Eclipses of the Sun and Moon, seems to have effected a mistake, which was thought unattainable, by our inge-

To make Arrian
And Newton's th

Prior; that is,
Epic meet,
Dryden's style repeat.

Indeed, this difficulty knowned from experience the sentiments of Greek Writers, or into his own language no calculations, magnitudes, astronomical or geometrical terms in his admirable poem, (though erroneous as a mixture philosophy) we find him repeatedly complaining of the poverty and incompetence of his native language, in respect of his subject.

only self-apparent, but accurate himself, when transcribing of Empedocles and others, or the Nature of Things, Notwithstanding there are

Graiorum obscura reperta
Difficile illustare Latine versibus etc,
(Auctoritate se ostendit in eam sitigendum)
Propter egestatem rerum et rerum notitiam.
Nec possit ad eam lingua
Contentere, propter terminis egestas.

It is no wonder, then, if this elegant modern Latin Poet, with his great and laudably variety of classical diction and all his happy flow of verse, finds himself sometimes reduced, on a more difficult subject, to use the like apologies. The difficulty of expressing precisely the unequal intensity and dissipation of light in certain eclipses of the Moon, occasioned by the interposition of the earth, and that of the atmosphere, is thus complained of, though not unhappily furnished, in the verses that immediately follow these few lines.

At qua se densam lux aere flexa per umbram
Distribuat lego, et Phœben perfundat opacam,
Proh quatenus at's labor est efferre Camœnis!
Certa rursus in tela, calamoque nigranti

Est opus, nullive inscriptis litore sub a.
 Tentabo tamen, et nervi si plastrumque * sonantem
 Expositum, dato saltim concludere versu.
 Si multa, si forte sinat prece victus Apollo.

The scarcely possible expression of strict and operose calculations, together with geometrical reasoning, in elegant Poetry, is thus lamented.

Sed quoniam modis, et data compede viri
 Heu vultu rates distinguimus, atque recessum
 Insueti, numeris verba nec possumus omnes
 Expressere, et o quam me vixit ante cecenas,
 Pauci tibi expressum, quæ multum ceu us Apollo,
 Parantique tunc aget, et cura camæna.

Not then unapprized of, probably even incited by, such impediments and difficulties, our very poetical Astronomer, full of the sublime science which, with other more abstruse parts of the Mathematics, he has proudly professed these twenty years, at length happily completes this Latin work, of between five and six thousand lines. There may be a person in England as well as at Rome. *Hæc est jam castra Poëtae*. Great attempts are necessary to considerable prolixities, and the former endeth, the latter is who happily abides, is the literary Hero.—But, from this short abridg, to which the fore-ings of our Poet had attracted us, we come to a brief account of the scope and order of his work, chiefly extracted from his own preface.

The first of his books gives a kind of Synopsis of Astronomy, showing the distances and motions of the Planets; or as much of each, at least, as the Author judged necessary to the forming a competent notion of Astronomy in general. The second book explains the causes of the Eclipses of our two great luminaries, their order, and their intervals; in which he has also shown their use, with regard to the perfection of geography. The third book deals in the phenomena of the Sun, and considers the light that really exists in the orb and the Sun, in his total Eclipses, with many other circumstances relating to them. The fourth book treats of the phenomena of the Moon, the light of the Moon, and of the causes of the Phenomena, and the Light reflected from the atmosphere of the Earth upon the Moon. Here is the Author's hypothesis, or theory of the distribution of this light, reflected by the shadow of the Earth; which he considers as

* The Latin word *plastrum* to have been used in the last edition quoted, is owing to no authority for it; and we should be glad to see it in charge of the reader, to be an extraordinary licence, even in a Poet.

Such being the scope and general
the copious and elegant Author has
fodes, by way of entertainment, an
more severe attention; though these
wards the conclusions of the differ
added notes, in Latin prose, to expre
as have little or no mathematical or
the substance of what he had more d
ly, but sometimes less plainly, ded
however, for the present, a supplement
ended, as a farther elucidation of his

As we think this ingenious person
lated to teach Astronomy (which must
native prose) than to give a considerab
no. scura in that science, as understan
cility, and relish its flowing versificati
lest a poetical and interesting passage
it, than such more scientific, but it
would less generally entertain our Re

Mr. Boscovich having denied the M
like our globe, with an atmosphere, e
volved in some homogeneous, or co
through which, by refraction of its li
qualities at the bottom, which Astron
be mountains.

His happy digression upon the seat of the Soul, and the
ory of Denatation, towards the end of the third book, is
inifal throughout. We shall give the beginning of it.

Principio Naturæ parens, dum corpore mentem
Claderet humanam, et crassos circumdaret artus,
Indadit instrumenta, quibus, quæ forte geruntur
Exercentem, ac varior posset cognoscere rerum
Internisque, ortusque, et motus materiali.
Illa quidem in medio latitat conclusa cerebro,
Quæ cœunt nervi, et primam per tenuia ducunt
Fila viam, ac vados longe protracta per artus
Diffundunt sese, velut ab radicibus imis
Aeræ late quereus, vel propter amœnam
Crescentis platani ripam densissima surgit
Rariorum lobules, frondisque extendit opacæ.
At iterum textu vario teauata per omnem
Nervorum se fila cutim hœsitantque plicanque
Molliaque obducta adstringunt retia membris.
Jam vero quæcumque animo se externa latent
Corpora volcenda obiciunt, atque intima mentis
Peradunt arcana, hæc ante, hæc retia pulsant,
Concitantque agiles ne-roi, sive ipsa propinquis
letibus, em-ssare aspergunt particularum,
Aut circum affusa sinuohs fluctibus auræ.
Sic ea, quæ digitis, sic quæ contingimus ore,
Se sistant coram, et fibras præsentia tendunt.
Ac sonas undantem dum concutit æræ, ad aures
Adrolat, et tremulo percussit tympana motu:
Particula procul emulsa esslantur odores,
Aut vola, ardentæve rotæ, aut bene olentis acanthi
Sparguntur longe et radia, perque æthera, perque
Aeræ tractus procul evolat, atque oculorum
Auræ lax aciem repetitio concunt istu.
Continuo percussa tremuat tenuissima prima
Fila cutis, tuncæque levei, et lumina propago
Nervorum impulsu tremuato alit, emicat unas
Idem per latebras tremor, exeurritque vel ipso
Fibrarum texta, nervique rigeantibus, aut si
Fer medios tenui cervici se spantes insert
Diffundens, nervo impetillo vapor ipso tremore
Coœpti, atque animi sedem deducit ad altam.
Idem vigil assuetos allapsus sentit, et ipse
Nervorum imperat fides, seu tenuibus auris
Aute sagax, molatque artus, et membra gubernat.

The energy of the Soul, in the mean time, compared to
address of a Charioteer in a race, or the conduct of a
march in war or peace, is equally well expressed. But
ably the Hymn to Newton, and his Apotheosis (which is

certainly better founded than many canonizations in the Roman Calendar) may prove not the least acceptable specimen to our country, nor do the least honour to our ingenious and liberal poet. We give a large extract of it, from the beginning of the 15th Book.

Grande

Tu decus Angligenum, atque humanæ gloria gentis,
 Tu majus mihi nomen etiam, NEWTON, repositus
 Cui primo penetrare aditus, penitusque lateantes
 Sponte dedit vires Natura, arcanaque jura
 Discere, et per ætheris arces per orbem,
 Tu vacuas et per æuras
 Attracta arcana
 Infectantque viam
 Aeternos renouent,
 Quo fugiant, Iovian
 Restituant terra
 Nôsti etiam
 Jupiter
 Cur tunc
 Nos
 Quo rursus amplexus, rursus oscula mutua possunt,
 Fata utant conserre globos, jubet ire per auras
 Impetis, et rursus opponas discedere ad oras,
 Nam se iterum juncti quatuor post lustra reuisant,
 Neque equi in incertos dubus erroribus orbes
 Implent, curasque duo uelut inanes
 Cyntara, tu retegis, tu certis legibus arctas.
 Quid memorem alternos motus, quibus acta tument
 Obicibus rupis consurgunt æquora fluctu,
 Tum redeunt retro, rursusque in se ipsa relidunt?
 Quid pressam Terræ formam, circum undique dorso
 Quæ tantæ in medio, atque polo sublimi utroque?
 Dive si cuncta locus quæ pondera? vel quid
 Vim cuncta Læas argentem sydera in oras,
 Annuaque imbrum celerantem exordia veris
 Omnibus hæc ignota olim mortuorum, ac
 Vidua in gremio primus nunc te cuncte molles
 Jam pueri in ludis, primoque docentur ab ævo.

Nec minus illa quidem vel quondam incognita, vel nunc
 Per te jam pueris, teneris et nota puellis
 Aeternum peperere tibi nomenque decusque.
 Scilicet in prima nascentis origine Mundi
 Quæ niveis Charites digitis tenuissima lucis
 Fila colorato duxerunt itamine, et aureo
 Texerunt fulvam nectentes pestiline telam,
 Inspiciens oculo dispescis primus acuto,

The Apology. By C. Churchill.

FROM our Author's motto, Tristitia could not indeed expect a recantation of his former principles; and upon finding it, like most other modern Apologies, as an attack. This Gentleman, other Hercules,

In purpose fix'd, and in himself a zeal
resolved to combat all opposition; and about, with more valour, perhaps, than pity such great abilities should have been subjects. However we may admire the accuracy of observation, and happy his former production*, humanity women should be made ridiculous and confession from which they must draw the Poem now before us, we find a greater and more poignancy of satire, against Stage, (though we cannot pretend to have brought this upon themselves,) &c. In the Apology, however, we meet wit and fancy, facility of expression, and as are to be seen in most productions of former ages. As an instance of humour the following one of the strolling Play

The strolling tribe, a despicable
Like wand'ring Arabs, shift from place to place
Vagrants by law, to justice open lares
They tremble, of the Beadle's lash
And fawning cringe, for wretched
To Madam May'refs, or his Work

The mighty Monarch, in theatri
Carries his whole regalia at his back
His royal Consort heads the female
And leads the Heir-apparent in her train
The pannier'd ass creeps on with creak
Bearing a future Prince on either side
No choice Musicians in this troop are
'To varnish nonsense with the charm
No swords, no daggers, not one pike
No lightning flashes here, no thunder

* A satirical Poem, entitled *The Restoration*, p. 274.

No guards to swell the Monarch's train are shewn,
The Monarch here must be a host ALONE.
No solemn pomp, no slow processions here;
No Ammon's entry, and no Janet's bier.

After having defended the lawfulness of his attack upon the
Poet, the Poet slides into a happy digression upon the uses of
Poetry.

The Muse's office was by HEAVEN design'd,
To please, improve, instruct, reform Mankind;
To make dejected Virtue nobly rise
Above the waning pitch of splendid Vice;
To make pale Vice, abash'd, her head hang down,
And trembling crouch at Virtue's awful frown.
Now, arm'd with wrath, she bids eternal shame;
With strictest justice brands the villain's name:
Now, in the milder garb of Ridicule
She sports, and pleases while she wounds the Fool.
Her shape is often vari'd; but her aim,
To prop the cause of Virtue, still the same.
In praise of Mercy let the guilty bawl,
When Vice and Folly for Correction call;
Silence the mark of weakness jolly bears,
And is partaker of the crimes it spares.

And it is with pleasure we perceive, in the beautiful lines
immediately following, that Satire, ashamed of her wanton
ways,

————— marks that passage with a blot,
And hates the line where Candour was forgot.

What our Author says upon numbers is indisputably just,
worth attention, for, from an imitation of Mr. Pope, an
author who comprized as much sense in as few words as any
it whatever, the modern Bards, (from an attention to his
style only, and exact measure,) for the most part,

————— dispense
A happy tuneful vacancy of sense.

The whole passage, with the illustration of it in a *Tuscan*
style, deserves to be remarked.

Verbes must run, to charm a modern ear,
From all harsh, rugged interruptions clear
Soft let them breathe, as Zephyr's balmy breeze;
Smooth let their current flow, as summer seas,
Perfect themselves seem'd, when they dispense
A happy tuneful vacancy of sense.
Italians fathers thus, with barbarous rage,
To help their infants for the squeaking stage;

Deaf

And his work is, how
it will be but felt
of its contents. C
theless, take care to
the subjects of any

MONTH

For

Mr

Art. 1. *The Ornaments
lar view to the late
Margaret's, Westmyn.
containing the History
Altar-piece, and stain
state of the Prosecution
4to. 4 s. sewed. Dc*

THE painted glass windo-
gant tract, was origin-
to be put up in his celebrate
was prevented from taking pl-
of fortune this curious piece
its station :

now, that the ornaments of painting and sculpture, if properly introduced into churches, have a tendency to excite and improve Devotion. On this head, he has more to say, and reasons better than any other advocate we have met with, on this side the question. We wish with so much ability and taste were employed on more useful objects.

Art. 2. *The complete Dealer's Assistant: Or, The Merchant's and Merchantman's useful Pocket Companion. Containing beneficial Rules for Instruction, in all the precarious mercantile Branches of their Business, both theoretical and practical. Also several remarkable Observations upon Crops, Times, and Seasons. To which is added, a set of correct Tables for the Merchant's use, shewing the price of any odd quantity of Wheat, from 5l. to 20l. per load. A new Work, and designed for Beginners. By a Person in both Callings above fifty years.* 8vo. 7s. Owen.

Our Author, though no great adept in the mystery of book-making, yet seems to have been a pretty knowing man, in his own way of business; so that his work may probably be of use to Beginners in that way, for whom he says, indeed, it is chiefly intended.

Art. 3. *The Carrier's Guide and Companion: Shewing them how to avoid the Forfeitures and Penalties inflicted on them by several Acts of Parliament relating to the Highways of this Kingdom: Of the number of Horses to their Carriages, breadth of Wheel, Weight as used to carry, Tolls, &c. and other useful Observations. Also, Directions to Carmen, Draymen, and other Persons driving any Cart, Dray, Waggon, &c. in London; how to prevent the Punishments they are liable to by riding on their Carriages, or the Drivers otherwise misbehaving themselves. With proper Instructions concerning Seizures and Informations. To which is prefixed, an Introduction concerning Inns and Inn-keepers. Necessary for all Justices of the Peace, Commissioners of Turnpike Roads, Constables, Inn-keepers, Carriers, &c.* 8vo. 1s. 6d. Wulke.

The above ample title page sufficiently shews the nature of this work; which may be of use to the persons concerned,—though not drawn up with the greatest precision.

Art. 4. *Select Remains of the learned John Ray, M. A. and F. R. S. With his Life, by the late William Derham, D. D. Canon of Windsor, and F. R. S. Published by George Scott, M. A. and F. R. S.* 8vo. 5s. bound. Dodley.

The most considerable of these *Remains* of this celebrated Naturalist and Divine, are his *Journals*, or accounts of his year's travels
made

without the assistance of a Parrot
of thirty-seven years practice and
tion, of Clifton in Yorkshire.

A collection of common receipts,
cheapness wherof may possibly recom-
have neither money to purchase, nor ill

Art. 9. *The Gentleman's Apology: C
tise against Religion. Necessary f
Bristol.*

Ironical and ingenious.

Art. 10. *The Contrast: Or, Behn
very contrary principles, both eneca
of King Charles the Second, whom
enthusiasm, were very predominant
fashion and Bigotry were no less pro
of People. With curious and usefu
sent Times. And some Thoughts o
existing Spirits after Death.* 8vo.

The well-known executions of Earl
coachman, have set to work the crazy
rambler, which has brought forth a p
middle, or end, purpose or connection
Reader sees the title, and no doubt for
to find in the pamphlet. This uncom
his convicts in the fourth page, and a
— what it is impossible to tell! he ra
stars, and concaves! and then — but
who was doom'd to spell it through; f
Public, we really were unable to give;

Art. 11. *Memoirs of the Siege of Q
da; and of the Retreat of Monsie
rillon, to the Isle Aux Noix in L
Journal of a French Officer on boar
ken by his Majesty's Ship Rippon.
transmitted home by Major-Genera
Saunders; with occasional Remarks
Esq; Captain of Marines in the
Dodley.*

The relation of the glorious siege of
differs no otherways materially from
arises from the opposite circumstances of
diner's motives for this publication w
words, in his dedication to the Hon. G

the close of a successful campaign, or after the surrender of a fortified town or city, there is something regularly pleasing in hearing the account given by the enemy of the continual and constant attentions of the garrison within the walls, during the progress of the siege, and while it has been carrying on in form; how the numbers have been affected upon every nearer approach of an invading army; how they felt along each unwarded line, and trembled at each widening breach; in hourly alarms, and like the fatal Mistress of the Web, though fierce in appearance, proud of the variety of her works, and deterring defiance to every man, yet cowardly dissent of her strength, and flying to her hold, on a more brisk and powerful attack than usual; how formed on any motions actually made against them, or guarded and prepared against others expected to be made; what safe and proper alternations, and what their fears, tactics, consultations, and resolutions. These are particulars more striking to the imagination than a perfect knowledge of our own designs, or a complete history of what passed in camp or trenches. The public Prints in England are usually confined to the latter transactions only, and leave the Reader what methods of attack were pursued on one side, but seldom what precautions were observed on the other; or, whether we triumphed through superiority of courage and numbers, or through the neglect and inattention of the enemy: In such a manner, that the English won a battle, and the French lost it; that we took a town, not how they defended it. makes up the detail of our public military descriptions. The knowledge of the reverses is certainly the most material, but that of the latter is far more entertaining.

12. *The Wife Once Tabled: Or, Letters Triumphant, after years of above twenty years separation, and residence in different foreign parts, meet of the now just all to the sweetest diffidence. With an account of their miraculous meeting and adventures, and they happily enjoyed the blessed fruits of all their former and other. Printed from Mrs. Parjoni's own Manuscript. 12mo. 2 vols. 6s. Wren.*

13. To be feared the Bachelor was of the number of the wife's allies, when the manuscript of this tract was purchased.

14. This book is usually advertised, under the second title, and is never triumphant.

15. *Imperanti nullum esse Jus in Populum, apud quem est summa potestatis potestate electionis uero dispensandi, quomodo legem fundamentalem, potestatemque in populo ipsam imperii iniuri conceptionem, ex principis juris natura ac gestum demonstrat. 8vo. 2s. Millar.*

The intent of this learned pamphlet is to prove, from the principles of the law of nature and nations, that the sovereign has no power to alter the law of succession. Printed May, 1761. L. E. 1761.

Art. 14. *Assen-*
ditia Marci 9
Eden, nuper
Sandby.

This Oration is a
exolling his vast fir-
tent with doing just-
like a true Panegy-
ment, *ad res breis* of
hence, he mentions
the army, when he
periculis was become
a foundation on which
though it must be con-
Proconsulship, was su-
This Oration, in thort
ed indolence, but will
for the sake of sentime-
as well as their eyes.

Art. 15. *Mensirs of*
Lincoln, Bishop of
varrite of Robert C
tended as a prelude
lent Prelate. *Wber*
Wesham 11 11

teenth century. These Memoirs are professedly intended as a part of a more extensive work, in which Mr Pegge proposes to treat the History of the English Church, where Dr John Tract left off, at the close of the reign of that unfortunate Prince, King Henry III. and, continuing it from that period for the term of Bishop Becket's life, to interweave therewith the more material transactions of this relate, he being very principally interested in most of the ecclesiastical affairs of the reign he lived in, which was that of Henry III. the son and successor of King John. The whole include the space of about forty years, which will be found to be pregnant with many considerable events both in the literary and the ecclesiastical way — The reception that meets with it to determine the execution of the larger work.

The learned Author has justly observed, that these Memoirs "of a late of a rigorous temper, and but little engaged in jacobite bubbles, can afford no entertainment to the generality of Readers;" and, it may be truly said, that they serve rather to feed curiosity than to furnish instruction. However, in justice to Mr. Pegge, it should be acknowledged, that his criticisms are candid and judicious; he has successfully rectified several erroneous dates, he has given his own every possible emendation; and his objections are sensible, liberal. To this, sincerely wishing him success in his future undertaking, we shall only add, that Bishop Gifford was a steady friend of papal encroachments, in a reign when spiritual tyranny was at the highest in England, and even countenanced by the crown.

16. *Memoirs of Miss Beth F. T. Author of the Address to Misses and Batchelors.* Written by herself. 12mo. 2 sh. 5s. sewed. Withy.

The highly strange performance of an unfortunate creature, who relies on some countenance, as a female, has got a pen, ink, paper, and set it to describing the world with her adventures, and by a little matter towards buying herself necessaries; a which notion, on the viewing of an object of compassion, we heartily wish success.

17. *Lucius: Or, The Grecian Gentleman.* Translated from the French. By a Gentleman. 12mo. 2s. Bromington.

We are sorry to find that any Gentleman's time has been employed, as in the translation of so worthless a performance. It is full, without exception, of the fantastic and ridiculous, and such the French translator often produces, but such as we apprehend the judicious and virtuous of the English nation will always refuse to read.

18. *A Book without a Title-page.* 12mo. 6d. Jones.

An effusion of wit, but void of all meaning whatever, that we find cover — It seems to be one of the filial attentions to pick

the pockets of the unwary purchaser with.

Art. 19. *The Baskiade: Or, the Epic Poem, in fourteen Cantos, from an original Manuscript of the Philosopher Pilpay, &c.* 2 vols.

If we may believe the Author, this is a most incomparable Philosopher. It is fit to be disclosed to every one. Let them on fools let Monarchs listen the intrepid mind alone to raise the volumes from obscurity, we own, they are better than we can boast; the Gentle Reader an account of this Epic Poem with a declaration, that he made few but was constantly interrupted, by the potent deity named Morpheus.

Art. 20. *SOPHRONIA: Or, Letters* 2 s. 6d. J

Precepts illustrated by well-drawn interesting adventures, are aptly derived from greater force than they possibly could agreeable additions. Connected of Letters has chosen to convey instruction and has here given the Ladies a number of moral and prudential advices, of the conduct of young wives possessed of fortunes, sufficient to render life dependent only on their own husbands. 'Good humour, the Writer expresses it, are the husband never fail, where people of sense are never make a man happy. On the vigence in a wife will produce the greatest This is, indeed, the great point aim of these agreeable Letters; in which is fully manifested; notwithstanding several antiquated or vulgar expressions, will intimately conversant in the polite world in order to render this book entirely whom it seems principally intended.

Art. 21. *The History of James L* vols. 6 s.

Better than our common productions not excellent.

2. *TARRATARIA: Or, Don Quixote the Second. A poetic portulac Medley; in two cantos.* By a Traveler of fiction. 8vo. 1s. 6d. Cooke.

Difficult to form any judgment of this piece: but, as far as appears from a perusal of its contents, the Author is some unfortunate person of the military profession, who is talcunous unhappy circumstance, which have made a firm impression on his mind, haunted his tender anging. He seems to consider the Lords of and Hastings town as instrumental to his misfortunes; and has had this strange Medley, in order to express his resentment against them.

3. *A Call to the Connoisseurs: Or, Decisions of Sense, with respect to the present state of Painting and Sculpture, and their Professors in these Kingdoms, &c.* By T. B. Esq; 1s. Owen.

It does Mr. T. B. mean by the present state of the several Professions of Painting and Sculpture in these Kingdoms? The present state of their affairs in general, or their failures in particular; or such an awkward cut as will contribute but little towards settling the pamphlet to the perusal of every true Judge and the Critic in Great Britain, while attention on the remainder of the page bespeaks, "previous to a view of the present exhibition of the modern Artists." But where our writer for the first time. They cannot want our Author's assistance, to direct their steps. It would have been more charitable in him, had he been such as needed his instructions. But he will say, that this is his main intention, and that the chief point he had in view, was to censure the genius and abilities of the Artists of our own country. Cry your mercy, "Squire T. B. but who impeaches why, it seems these sad wretches, the Connoisseurs are their enemies. And who, or what are these Connoisseurs? They, given to understand, are a pack of ignorant, stupid Pretent-Lathe, who admire nothing but what comes from abroad; but what is just to be the production of some eminent foreigner, and are not able to endure any thing done by the Masters of our own country. In order to convince these Wrongdoers of their error, T. B. Esq; says a great deal to them; and with large indeed! takes criticism at a prodigious rate, and expands the excellence of the works of our own Artists, in such a manner as almost persuades us that he himself is a Connoisseur.

PORTICALI.

4. *Philosophy Richards Neph* Fol. 6d. Leake, Bath. Sold by Hinch and Co. London.

enter upon monumental inscriptions: written in good Latin, and humorous.

Art. 25. *The first Book of the Psalms in English verse, of Heroic measure.* By John Robson, M. A. in Suffex. 8vo. 2 s. Sandby.

We have more than once intimated that northern Poets are incapable of doing the Psalms; and this we find is not mistaken. Mr. Robson has, however, with great Milton, with Addison, and other great Poets, made, however, made and we must add too, that he has acquiesced of this task, with judgment, and no in and poetic ability; which talents, never employed on subjects where they might be attended with that success which enable undertaking.

Art. 26. *The Anti-Rosciad.* By Kearsley.

Attempts to shield the Actors from but with unequal weapons and inferior etical, animated and keen, the Anti-Rosciad. The one pleases even those who the other has the contrary effect, and persons it undertakes to defend—if try or good writing. Nothing hurts a cious friend, or an unskilful advocate.

Art. 27. RELIGION: *A Poem.* of Pembroke College, Oxon. ter-noster-Row.

SPECIMEN

Thy countenance too glorious
When a *l* is said, the *half* is fit

Mr. J. H. is certainly descended of Port, who, in Charles the Second's re Stage, with the following sublime excl

My wound is *great*, because it is
On which the Duke of Buckingham, pit, starting up, said,

Then 'twould be *greater*, were

This enigmatical Bard's notions of sense are sensible throughout. He seems a perfect Beveridge in rhyme.

* Vid. our last Review, p. 278. art. 2.

- Art. 28. *A moral and descriptive Epistle, inscribed to the Hon. Mr. With a Creation Hymn for 1758.* 4to. 2s. Stuart.

The *descriptive* part of this Poem relates to the beauty of rural scenes, and the innocence of a country life: the *moral* consists in the reflexions, which naturally arise from the things described. The whole is thrown out in a very unconnected and digressive manner; and the poetry, though conceived in a strain of simplicity not ill suited to the subject, is so defective in a variety of respects, that we cannot but wish the Author may take the hint, from the ill success of his piece, and turn his thoughts some other way. He seems, from the many good sentiments we meet with in this piece, to be a well meaning man; a lover of virtue and goodness, and therefore, we sincerely intend this plain intimation for his *real* advantage; not doubting, as he is entirely unknown to us, that he will have candour and good sense enough to accept it accordingly.

- Art. 29. *The seventh Epistle, attempted in English, from the King of Prussia's Oeuvres du Philosophie de Sans-Souci: in Manier de* fol. 1s. Osborne.

The famous epigram, occasioned by Dr Traup's translation of Virgil, may justly be applied to this painful attempt.

*Read the commandments, Friend! read-Save us further:
For it is written, "I thou shalt do no murder."*

- Art. 30. *BELLISLE: A Poem. Addressed to Sir Ralph Gore, Bart.* By William Balfour Madden, Esq; 4to. 1s. Millar.

Celebrates the seat of Sir Ralph Gore, in Ireland, with the elegant entertainment and pleasures of the place, of which the author had the happiness to partake. Mr Madden appears to be no ill *versifier*, notwithstanding the extreme *inequality* of his performance; many of the faults in which he errs, indeed, to be mistakes of the Printer, as being too gross to come from a writer endowed with any tolerable ear. But, in truth, it must be likewise observed, that mere *incorrectness* is not the capital defect of this little poem, in which, we must add, that *poor descriptiveness*, as Mr Pope expresses it, too frequently holds the place of sense; and that the author often manifests a deficiency of judgment, the want of which, if he is a young writer, may possibly be supplied by time.

- Art. 31. *HEAVEN: A Poem.* By Mr. Scott, Fellow of Trinity College, Cambridge. 4to. 1s. Dodsley, Sandby, &c.

Mr. Seston's reward, for the year 1760, was assigned to the ingenious author of this piece; which we think equal to the best of Mr.

Smart's, or any of the poems which have obtained, since that gentleman craved to be prize. There is great imagination, and Scott's performance.

Art. 32. *Parit Essays on several occasions*
May. 8vo. 1s.

The author of these essays resembles the in genius, and in circumstances.

Art. 33. *The Mimic: A Poem*. By
Scott.

A bare-faced plagiarism. All that is to be found in the 3d volume of Dodley's *Mimic, a Poem*, by the Rev. Mr. Pitt, to a compliment to Mr Foote; with the lines of this Purloiner's own, as we suppose passages from Mr. Foote's *Mimic*.

MEDICAL

Art. 34. *A practical Treatise on Consumption*, M. D. 8vo. 5s.

We refer our Readers, for an idea of to our account of his *Essays on the Disease* view, vol. XIX. p. 145 of his *Treatise on* and of his *Treatise on Fevers*, vol. XXII.

RELIGIOUS

Art. 35. *Superficial Observations upon Wesley's Rational Account of the Sacrament*. 8vo. 6d. Wilkie.

These Observations are very pertinent with an excellent spirit. The Author brings Gloucester's *Rational Account*, &c. with it opposes; and observes, very justly, that designed for the instruction of Christian world is not likely to answer the *idea of a sacrifice* is an idea to which most which no Christian Teacher can well improve without leading them through a regular course as, a memorial of Christ's death is plain a which will be raised in the mind of every words, the occasion, and the design of it.

Our Author, who writes like a Gentleman, observes in the following manner

Bishop of Gloucester) professes is very worthy of him: He hopes, that, all his arguments considered, we shall be able to regard a proper veneration for this mystery, and no longer prostitute it to civil purposes.

But what is there in this piece more capable of securing such veneration, than the arguments contained in the *Plain Account*? Or, how does it appear, that this *Plain Account*, if he chooses to call it by so unimpeachable a name, is less venerated now, than it was before the *Plain Account* was published? Declamatory simplicity may find it necessary to represent the world as worse than it really is, by way of apology for undertaking to reform it; but his Lordship's great character needs no such expedients to support his importance.

And how is the prostitution or the sacrament of the Lord's Supper to *real purpose* more effectually obviated by the Rational Account, than by the Plain Account? This Christianite is made use of as a test of man's affection to the religious continuation of this country. Will any man be more deterred from the prostitution of it, by the consideration of its being a stain upon a sacrifice and attended with benefits, not expressly promised to the tolerance of it, than by the consideration of its being a memorial of the sacrifice of the death of Christ? Is not the prostitution equal in either case? And will the Bishop undertake to produce the Christian, who will give such a test, upon one interpretation of the Lord's Supper, and who would scruple to give it upon the other?

His Lordship is so excellent a Writer, that even with these exceptions he would be pleasing, if this piece of his did not labour under the further exception of being an attack upon one of the best and most honest Writers in the Protestant Church; and of one, whose abilities and integrity have been of the most eminent use, at a time, when our religious and civil liberties wanted such an advocate.

He is now enjoying the honourable tranquillity of a great and good mind at the eve of life. It is cruel to attempt to disturb him. Principles have their certain times of currency. This is the variable condition of mankind, that the Truth hath not always equal weight. But, if ever different principles from that which he hath maintained should chance again to prevail, the friends of true Religion and Liberty will have reason to lament the loss of him.

In the mean time, it is to be regretted, that so celebrated a Writer, as the Lord Bishop of Gloucester, has braved through the respect due to the venerable age and unknown fixed character of this great man. The example may hereafter infect some anonymous scribbler or polemic Divine, who may find it expedient to attack the principles, and in his zeal forget the decency, with which so superior a character ought to be treated, even though the Public should have enjoyed the benefit of his principles too long to retain a sense of their necessity; for the Public will be inconstant and variable, even in matters the most serious and interesting, and there will never be wanting persons who, from a perfect indifference to all principles, will be forward to adopt such as they apprehend either are, or probably will be in vogue.

Art. 30.

ART. 36. *An impartial Account of the Arianism. To which is added*
1. Griffiths.

Entertaining, as a piece of history; his account of the sensible, candid, and Christian Arians, Arianians, and all other Sects of which, alone, in our opinion, is our Holy Religion.

SINGLE SERMON

1. **O**N the natural Duty of a personal Service and Country.—At St. Nic castle, on occasion of the late insurrection, presented a short and authentic account of 1 Brown, D. D. Vicar of Newcastile. Dues

2. *The important Duty of Submission to the Law in Northumberland.* April 11th, 1768 unhappy insurrection there. To which is added an account of the insurrection By W. Totton, Esq. Richardson

3. ——— Sur Galates, ch. vi. ver 9. Mars, 1761. à l'Eglise des Grecs, in fa de Charité François de Westminster. Par Saint Evangile. Wilson.

4. On the Death of the Rev John Tay wich Professor of Divinity and Morality rington, Lancashire; with some account Harwood Waugh.

5. *The Harp. f of doing Good.*—Before ners of the Magdalen House, or Charity, St. Bride's, Fleet-street By the Bishop of

6. *The Subversion of antient Kingdoms.* Westminister, Feb. 13th, on the general Fast Vicar of Harriard, Hants. Whiston.

7. *Divine Conduct vindicated.*—The su at Haberdashers Hall, March 29th, 1761 Mr. Samuel Davies, M. A. President of 1 By Thomas Gibbons, M. A. Buckland.

8. At the Chapels of Berkeley and Lon East. By John Kidgel, M. A. Rector and Chaplain to the Right Hon. the Ea Davis.

9. At the Charter-house, Dec. 12th, 1 the commemoration of the Founder. By of Wexham. Bathurst.

* Author of the Hebrew Concordance, and

10. *Jerusalem*.—A Sermon, preached at All hallows in Lombard-street, on the Fast day, Nov. 13th, 1761. By the Rev. Mr. Tugwell, of Blackheath. Oliver.

11. *Grace proved to be as the sovereign disposal of God*—June 19th, 1760. At the Rev. Mr. Baster's meeting, in a monthly exercise of prayer, with a sermon. By Joan Baine. Kerth.

12. *The Nature and Extent of Christian Liberty considered*.—Before the University of Oxford. By John Biddone, M. A. Chaplain of All Souls College. Rivington.

TO OUR READERS.

IN consequence of our account of a little treatise, entitled, 'The History of the Man after God's own Heart,' we have been favoured with the following letter, from a gentleman of very considerable rank in the learned world, whose correspondence we have been proud to acknowledge on former occasions, but it is with equal concern and surprise, that we find our confounding us for the simple and candid account we gave of that performance. We imagined the article was of a very transient nature, and were well aware of the disadvantage taken by many judging friends to Revelation have given to reflect thereon, by their angry reception of every thing that has been put forth on the face of free enquiry: which has only served to furnish the Deist. We wish a more judicious, that we are afraid to trust our cause to an open examination and proud strategy; allying rather to it in every attempt of the kind at its first appearance, than in being matters to a fair meeting and final issue. But, we have of us so, and have repeat it, that Truth, like gold, has nothing to fear from any test; and that the more it is tried, the purer it will come forth at last—and, we do not scruple to add, that, in our opinion, every rational reader-writer to our end religion ought to enter in a fair invitation to our tried Gent. Laboureurs, openly to propose their doubts, and advance their blood arguments; in order, that we may have the better opportunity of satisfying every candid enquirer, and of fully answering all objections.

With regard to the history of David in particular, it is frankly owned, we were not sorry to see the controversy revived, for, we are satisfied, that there are, among an rank of people, more Deuberts, as to the character and conduct of that celebrated Personage, more honest and well-meaning Readers who have entertained scruples about him, than there are that regard to any other part of the Sacred writings. Why then should we bin, by publishing in the columns of Scepticism; and be suffered, with slow and servile progress, to consume the minds of our readers? Better let the blood break out at once, than smother the danger, and may guard against it, and prevent the consequences from becoming fatal.

Wish

ably than Saul had done, in every point relating to religion; his ruling principle, ever requisite, and at that time more especially, to be fortified, though done with the greatest difficulty, one who would work uprigely in the service of the true God, and zealously adhere to it, in opposition to all other sorts of religious worship, which King David did invariably, and thereupon is distinguished in Scripture as *factus est dominus deus Israel*, and thereupon is distinguished in Scripture as *factus est dominus deus Israel*, and thereupon is distinguished in Scripture as *factus est dominus deus Israel*. His first punishment referred to a situation, qua David crimem idololatriæ vitæ, et quædam hæc eo perire poterant, quæle erat pœd teterat Saul dum Israël- Hamakatum Regem tervaret, et Samuel, dato audens non effect. *Critic. in Act. xii. 22.*

I. In the first place then, it is objected, that David's seem to be necessity to Saul, in the case of *Agag*, was more dissimulation and policy in the former, who could entertain no notion, that the Jews would receive for their King, a man who would shed his hands in the blood of the Lord's Anointed. What is answered, by observing, that in David's hard circumstances, it could neither have been matter of surprise or just reproach, if he had taken Saul's life, but, by sparing his most cruel and insatiate enemy, when he had both a right to secure himself eternally against him, and had him so very plainly in his power, he chose the best way of demonstrating his own innocence, and cutting off all grounds of complaint and censure in any others*.

II. Next comes the account of David's rash determination, with respect to Achish, which yet David himself is so far from justifying. In a civil hour, that he blesses God for having kept him from the execution of it, *1 Sam. xxi. 33.* though he had received the highest provocation from such harsh and injurious treatment; and if he had now taken a severe revenge, the thing might have admitted of some plausible alleviations †.

III. An-

* S. David Saulen occidisset, qui auctoritate sua iam crudeliter abhorbatur, et quædam innocentem hostem dudum persequeretur, omnesque nec deeret quæ ei tunc supplicia erant, et qui præsertim innumeros sacerdotes succiderat; neminem enim ex eis, aut quasi indignum facinus exasperasset. Sed ut magis minus non quod licet sibi, per populos suos, spectabat, rectum via se gerere voluit ut omnes intelligerent innocentiam suam, afflictuque exa Regem pœn, usque adeo sibi intusum. Nec, si antea scisset ut succederet Saul se tam dignitatem a lo modo amissio, aut pro imperand cupiditate longam si videret Sauliam tunc. Antecessere velut omnes casum non amicum, aut in dora n, qæ cum amicitia aut seditione simulare potuisset, et ad in omni regum pervenire, eo modo, in quo ne invidia quidem ipsa quidquam capere posset. *Critic. in 1 Sam. xxi. 7.*

† Quæritur tunc quæ Davidem in ejusmodi facinus præcipitem agere poterant, et quæ licentes, si non animum commoverant, ad nefaria perpetranda adducere solent. Primum est inopia tam pœna tum constituta, quæ ab homine tanto sibi servatum in speraverat. Alium, quod seclusum videtur, cui pœna est agere cura, quæ impeditur ne sui et alieni quidquam ex percipibus Nabab reperiatur, nihil prout respiciendum; cum et forte sui communi egre proderet, fore ut Nabab illis gratiam referret, si gregibus ejus adduceret.

III. Another article against David's
and entering into the service of Achish
has condescend appears to you very
the same impartial Commentator stands
under the greatest danger, and in
neither actually breaks any promise to
country; but only acts with some of
circumstances of his situation would
David, quid facturus sit servus tuus
easily conceal his sentiments, till they
treated him out of all fears. §. 4. So
famous of seeing the true state of David
find it worth his while to consult Mr.
the *exli Psalm*, (*Crit Diff on Job*).
most probably composed upon this
explained, one would think, could
notwithstanding his great delicacy.
ly betrays to ridicule David's talents

rent et perfidio essent. Tertium, affectu
tantur, cum pro meritis laude et debita gratia
excipitur: ut hic David a Nabale exceptus
potuisset *seruus fugitivus diei*, non erat
ejusmodi convicium ei oggerere. Denique
Saulera, quod jam satis notum erat, ut
præmia meritis exposcitur, pro nebulis
Vel enim horum excessum etiam stupidi
omnia conjungantur facies plane subici
esse patiuntur, et ad ætrem vindictam con

† Ambigua sunt hæc verba: Cum
Achisum quid facturus esset David, nihil
pulares suos, neque etiam quicquam negat
ratus, cum nihil vellet polliceri Philistæorum
vellet sibi iram Achisi contrahere, dubio
contingeret, ex quo consilium sibi capere
vera contingit. Itaque neque fidem datam
lum impium intulit. Cleric. in loc.----
quod non posset isto manere in agro po
populos, nisi ad hostes Hebræorum, qui
qua fuga se conjiciebat in periculum bel
bellum exoneretur. Id. in 1 Sam. xx.x.

¶ Vehementer gaudebat sine dubio Da
ex angustia in quibus versabatur; atque
Philistæorum remansurus esset, gaudium
hæcque sibi dolere quod in hostes Achisi p
tradidit hic ut quasi exempla nobis p
componamus, sed ut liqueat in quam ma
tupere cum Divina Providentia tutata sit
gesserat, hominem periculo et pereundi
perit. Id. ib. May not thy imputati
of his putting himself into the hands of
sary, since it does not appear that he has
perfection, as Le Clerc had observed. ju



T H E

MONTHLY REVIEW,

For J U N E, 1761.

Continuation of the modern Part of an Universal History. Remainder of Vol. XXV. and an account of Vol. XXVI. [See Review for last Month.]

THAT the modern history of Italy, to which the above mentioned volumes are appropriated, may be more easily understood, it will not be improper to take a short retrospective view of the state of that country, previous to the period, from whence our Historians commence this part of their undertaking.

Though Italy, after the extinction of the western empire, had been obliged to submit to different conquerors, it continued to retain its prior form of government till it was reduced to a province of the eastern empire. After the effectual subjugation of the Goths, by the arms of Justinian, Longinus was sent thither, vested with absolute authority. In the room of the ancient Magistrates, he appointed to every city of distinction a Governor, with the title of Duke; even Rome itself was obliged to submit to the same regulation, and the long honoured names of Consuls and Senators were abolished. Longinus himself, as supreme Governor, took the title of Exarch, with the power of removing the Dukes at pleasure. This alteration in the form of government in Italy took place in the year of Christ 568.

Continuation of the mode

In the same year, a numerous body under the command of Alboinus, invaded, and took the greater part of Italy. For the first time as he proceeded, Alboinus left sufficient garrisons in considerable cities, under Officers distinguished by the title of Dukes. The title was annexed to the names of the cities, and the cities were at the disposal of the Prince.

Alboinus, King of Italy, and became the founder of the Lombard monarchy.

Clephus, the successor of Alboinus, gave his subjects a disgust to royalty, and considered, Royalty was abolished, and the nobles claimed to themselves the sovereignty, and their appendages, with which they considered themselves as subordinate officers. This

The Lombards, under their respective Kings, extended their territories, provoked the Romans to make the most powerful efforts to recover them. The formidable preparations making, the Lombard Chiefs to re-unite themselves, as the most probable means of enabling them to resist the pending danger. A tharic, the son of Clephus, being elected to the supreme command by the unanimous consent of his electors. In consideration of the absolute authority which he exercised in the space of ten years, exercised in the space of ten years, and of their probable unwillingness to submit to his power, the new Monarch thought it prudent to confirm to them, and to their heirs in future governments, on condition of their taking the oath to the crown, making some pecuniary contributions, and performing certain personal services required. From hence may be traced the origin of the many petty sovereignties, and mutual jealousies and animosities, continued for a long series of years, that country till the present day.

The negligence or imbecility of the Romans, having furnished the Lombards with an opportunity of annexing the Exarchate to their other conquests, threatened the city of Rome with a

Adrian I. * then Pope, thought fit to apply to Charlemagne for protection and assistance, which was as readily granted as it was asked. Charles marched a potent army, and made an entire conquest of Italy. The kingdom of the Lombards was abolished, the Pope obtained a confirmation of the donations which had formerly been conferred on the church by Popes, and Charles was acknowledged Emperor of the West.

This donation to the church was of large extent, and the source of all the papal pretensions to temporal power: Humble and thankful as the Pontiffs at first appeared, for these valuable concessions, our history manifestly shows gratitude not to have been one of the most conspicuous virtues of the Holy See.

It appears, that though Charles thus yielded to the Pope the possession of the Exarchate, Pentapolis, and the dukedom of Rome, yet he retained the sovereignty of them himself. To the principal Dukes he allowed the same power and authority, as they had enjoyed under the Lombard Kings, exacting only an acknowledgment of allegiance from them, and the other provinces he kept as King of Lombardy, allowing every one full liberty to live under the same Roman or Lombard laws, to which they had been accustomed.

During the life of Charles the Popes seem to have been tolerably submissive; but in the reign of his son and successor, Lewis I. they began to make some encroachments upon the imperial authority, which, in 825, produced a law, declaring, 'That the consecration of the Pope, for the future, should always be in the presence of the King, or of his Ambassadors.' This law having been evaded at the election of Sergius II. another was made in 844, by which it was ordained, 'That the Popes should not be consecrated before they were confirmed by the Emperor;' and, in a very few years afterwards, we find the Emperor presiding in a council of Bishops, and making decrees for the better regulating the morals of the Clergy.

Lewis II. furnished the Pope with an opportunity of at once extirpating his pride, and destroying his influence — Nicholas thought fit to put the Emperor a visit in his camp, when he was received with great respect by Lewis, * who, from an excess of complaisance, alighted, and taking hold

* Arch. presb. — 4 our Authors begin a new modern history, of
1717

of the bridle of the Pope's horse, walked in that manner for about fifty yards, which ceremony, whether the effect of weakness or complaisance, was turned into a precedent by the following Popes; inasmuch, that three hundred years afterwards, the omission of this ceremony was urged as a bar of the coronation of an Emperor.

The partition that had been made of the empire, by the descendants of Charlemagne, had to far weakened their power in Italy, that they may be said to have enjoyed more than the shadow of authority; and in proportion to the diminution of their power, the influence of the Papal See increased. Charles the bald, King of France, being ambitious of the imperial dignity, the Pope resolved to seize as soon as possible; therefore, before his coronation, he made him stipulate to acknowledge the independency of Rome and its territory, and to confess, that he only held the empire by the gift of the Pope.

The Italian Nobility, who had long, with reluctance, submitted to a foreign dominion, upon the declension of the Carolingian power, obtained of the Pope, in 885, two decrees, ordaining, 'That the Popes, after their election, might be consecrated without waiting for the presence of the King, or his Ambassadors; and that if Charles (the great) died without issue, the kingdom of Italy, with the title of Emperor, should be conferred on some one of the Italian Nobles.'

But this measure was far from establishing tranquillity in Italy; the contenders for the imperial dignity were numerous, in consequence of which factions were formed, intrigues entered into, and each party endeavored to support its pretensions by force of arms. At the same time, in addition to the calamities necessarily attendant on a civil war, Italy was invaded, and cruelly ravaged by two foreign enemies, the Saracens on one side, and the Hungars on another.

In this truly deplorable situation, Otho, Emperor of Germany, was invited into Italy, his arms and authority restored internal peace, and repelled the foreign invaders. He likewise supported the imperial dignity, with great firmness and magnanimity; and obtained a bull, ordaining, That himself, and his successors, should have a right of appointing the Popes, and investing Archbishops and Bishops; and that none should dare to consecrate a Bishop without the leave of the Emperor.

The

The natural inconstancy of the Italians, and the insatiable ambition of the Popes, gave much trouble to Otho, but more to his successors. The former, though ever at variance among themselves, generally agreed in their aversion to a foreign government, and the latter neglected no occasion of evading, or rather cancelling the concessions they had made to the Emperor. Nevertheless, Italy continued to be considered as an appendage to the German Empire, though the Popes had very effectually shaken off all shew of obedience. The character of the Italians of this time may be inferred from a regulation made by Otho II. in the year 982—‘ Finding that the Italians were very guilty of perjury, he ordered that no Italian should be believed upon his oath; and that in any dispute, which could not be proved by other means than witnesses, the parties should have recourse to a duel.’

In the year 1073 was elected to the papal chair, Gregory VII. who arrogated to himself a much larger share of power than any of his predecessors in the pontificate.—‘ The Popes had long presumed to arbitrate the differences of Princes in an arbitrary manner, threatening them with excommunication if they did not submit to their sentence; which was, indeed, making themselves their superiors, and judges in temporal matters; but before Gregory, no one had ever dared to depose Sovereigns. This* was the first step made by the Popes to shake off the yoke of the Emperors, which independence they have ever since maintained; and from being subjects, first of the Roman and Greek Emperors, and afterwards of Charlemagne and the German empire, they now claimed to be the superiors of all the Sovereigns on earth.’

To the same Gregory may also be ascribed the famous resolutions, which, under the title of *Dictatus Papæ*, were designed to confirm the despotic authority then usurped by the Popes. Some of the most remarkable of these resolutions were, ‘ That the Roman Pontiff alone can be called universal; that he alone can depose Bishops; that his Bishops have a right to preside over all Bishops at a council; that the Pope can depose the absent; that he alone has a right to use imperial ornaments; that Princes are bound to kiss his feet alone;

* In 1076, Gregory not only excommunicated the Emperor, Henry IV. but he also absolved all his subjects in Germany and Italy from their oaths of allegiance.

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the new, considered
is should be observed,
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The plan of power,
vigorously prosecuted by
every opportunity was to
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and religious liberty, they
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this Court.

selves despotic; though it commonly happened, that the papal yoke was as grievous to the tyrants, as the letters they were forging were to their subjects.

Not was the avance of the Popes inferior to their lust of power; All Europe was considered as tributary to the See of Rome; hence, exorbitant demands were every where, and perpetually made, both on the clergy and laity, upon the most frivolous pretences, and levied with a degree of rigour, inconsistent with either mercy or equity; ecclesiastical preferments were openly set to sale, and disposed of to the best bidder, without the least regard being had either to the merits or merit of the purchaser; in short, every measure, that fraud or force could suggest, was employed to fill the pontifical coffers: so that, well might Villani exclaim. " O avaritious and mercenary Church, how art thou degenerated from the good, humble, poor and holy institution of Christ!"

However, several attempts were made, at different times, to check the enormous power thus assumed by the Popes, though, in the end, the Popes generally prevailed. This was partly owing to the ignorance and superstition of the common people, and the exclusive influence the Clergy had over them; the latter were, universally, numerous rich and potent; nor did they refuse to concur in the measures of the papal See, except when they themselves were disagreeably affected by them: And moreover, it was a particular advantage to the Court of Rome, in that it always acted uniformly and consistently; whereas, other kingdoms being often under governors, whose views frequently differed from those of the state, they were generally losers, by the cowardice, by the complaisance, and sometimes by the private interests of their Kings. Such particularly was the case of England, where the papal encroachments were vigorously opposed; and where, as an eminent historian has justly observed, though some of her Kings were brought under subjection by the Popes, the kingdom never was, but always preserved its prerogatives, the Lords and Commons never failing, upon proper occasions, to make the Court of Rome sensible, that they were not in a humour to be robbed of their privileges.

It is not unworthy of observation, that, at the same time when the spiritual arms of the Pope produced so much terror, and occasioned such confusion in distant realms, it was but little regarded in Italy, and yet even in the city of Rome. Nevertheless, there perhaps never was a more oppressive court than

Italy, during a long period. Torn to pieces by the mutual ambition of its own Princes, ravaged by the competitors for the imperial dignity, oppressed by ecclesiastical tyranny, and divided into factions * that pursued each other with the most inveterate and unremitting animosity, it is easier to conceive than describe its calamitous state.—Humanity cannot help pitying the Historian, who is obliged to delineate the particulars of such disagreeable scenes.

In the beginning of the fifteenth century, the papal pretensions to unlimited authority were warmly controverted: The revival of Learning dispelled the mists of Superstition, and as Science advanced, the Holy Scriptures became more generally studied. The states of Europe were established upon a more solid basis; Kings began to feel their dignity and importance, whence anathemas, excommunications, and interdicts against a whole people, or their sovereigns, were less revered, and by degrees fell into contempt.

The frequent emulation of the several pretenders to the Papacy, the unworthy steps taken at elections, the multiplication of Popes, (for at one time there were three, who equally claimed this dignity, and the same obedience,) by dividing, lessened the power of all, and diminished the former veneration of the common people for any of them. If to this is added, the long and extravagant abuse of their authority, and their many intolerable exactions of money and services, it is not much to be wondered at, that the first opportunity of shaking off a servitude, grown too heavy to be borne any longer, should be gladly embraced.

To the same causes, and to the notorious profligacy of the Court of Rome, may, in a great measure, be ascribed the favourable reception Luther's doctrines met with, upon their being first propagated. Religious controversy became now in fashion, and freedom of judgment was vigorously contended for, as an object of the greatest importance. Now it was that the papal authority received the fatal, but justly merited stroke, from which it has never recovered. Luther's disciples

* Particularly the *Guelphs* and *Ghibellines*; the former adhering to the party of the Pope and the latter to that of the Emperor. These two factions * continued, for a long while, to disturb the peace of Italy, the mutual hatred descending, for many generations, from father to son, and occasioning much bloodshed on both parties, long after they were ignorant of the cause of their animosity.

became numerous and powerful; several of the most considerable Princes in Germany readily embraced his opinions; most of the northern powers did the same; and after the thorough establishment of the reformation in Great Britain, ecclesiastical treasures appear to have been considered out as mere *bruta fœmina*, even by those who continued to profess the most perfect attachment and obedience to the religious principles of the Roman Church.

Such was the progress of papal tyranny, as it may fairly be collected from this modern History of Italy; in our review of these volumes of which, we have the rather chosen to confine ourselves principally to this point, as an object more particularly useful to, and more immediately deserving the attention of, a protestant people.

[To be continued.]

The Philological Miscellany, consisting of select Essays from the Memoirs of the Academy of Belles Lettres at Paris, and other foreign Academies. Translated into English. With original Pieces, by the most eminent Writers of our own Country. 8vo. 5s. in boards. Becket and De Hondt.

THE most candid of the French Writers generally allow, that Ours have made an earlier and more extensive progress in the abstruse and useful sciences, but they ascribe to themselves the merit of having sooner and more successfully cultivated poetic and critical learning. However, there may be many who will contest their claim in this respect; but this is a point which we are not at leisure to discuss.

According to the plan of the undertaking now under consideration, it seems well calculated to convey a general knowledge of the improvements that have been made in Philology, and of the present state of this branch of Literature abroad, which indeed is the avowed purpose of the Editor.

Mathematics and natural Philosophy have, for some years past, become the fashionable studies in France; where Letters and Science appear to have been since considered as rivals. This volume opens with an essay in favour of the former, under the title of ‘General Reflections upon the Utile-ness of the *Belles Lettres*, and upon the disadvantages of
the

* the exclusive taste, which seems beginning to take place
 * in favour of Mathematics and natural Philosophy,' extracted
 from the History of the Royal Academy of Inscriptions
 and Belles Lettres, tom. 16.

The ingenious Author of this essay first traces the progress
 of Literature in his own country. He observes, that Grammar
 and Criticism were the first objects of attention, as they
 were more immediately necessary to convey a competent know-
 ledge of the learned languages; that, 'as learning became
 * more extensive, objects of study multiplied, curiosity was
 * created. History, considered from the origin of the world,
 * offered an immense field, and furnished matter for an in-
 * finite number of enquiries. Religion, laws, customs, suc-
 * cessions of empires, races of kings, migrations of people,
 * foundations of cities, the birth of arts, the progress of the sci-
 * ences; all these points were thoroughly examined. The
 * Critic discussed the facts, the Geographer determined the
 * situation of the places where those facts had happened, the
 * Chronologist fixed their date, the Antiquarian found upon
 * marble and non wherewith to elucidate them.'

In the mean time, Mathematics languished in an almost
 total obscurity. 'We are not to wonder, that they began
 * later to be cultivated. In order to get out of their obscuri-
 * ty, they waited for the assistance of polite Learning; and
 * polite Learning could not assist them, till it had itself ac-
 * quired some kind of perfection. It was first necessary, that
 * the learned should clear the dust and rubbish from libraries,
 * and by their translations make the public acquainted with
 * the Authors of antiquity, who were to serve as a founda-
 * tion to the study of Mathematics.'

The causes which have procured a superior degree of cre-
 dit, and attached a greater number to Mathematics and natu-
 ral Philosophy, come next under consideration. Upon this
 head, it will be sufficient to observe, that the Author al-
 leges, in order to make a good proficiency in the *Belles Lettres*,
 a larger share of erudition, a more extensive genius, and a
 more unwearying application to be necessary, than in the de-
 monstrative sciences.

After an enquiry into the comparative utility of scientific
 and literary knowledge, the following deductions are drawn
 from the whole of this discourse.

First,

First, 'That to adopt one of the two kinds, exclusive of the other, would be acting against the intentions of nature, who has only divided her gifts in order to render talents more general; against the general good of society, whom it imports that all kinds of knowledge be respected, that all arts flourish, that all individuals exert themselves to become useful; against the interest of the Sciences themselves, which, independently of the other assistances which they may receive from Letters, owe to them at least the art of compiling, and the art of writing.'

Secondly, 'That Letters are the only barrier that can stop the progress of false wit, and set bounds to the encroachments of the spirit of calculating—the one endeavours to seduce us, the other wants to enslave us. Letters, by supporting the just taste, examples of which the Ancients supply us with, will teach us not to mistake the superficial rattling of the former for gold. They will even teach us to restrain the second wit in its proper limits, by not suffering us to forget, that the art of writing is subject to the maxims of propriety.'

Lastly, It is inferred, 'from the example of a small number of rare persons, who to the study of the Mathematics have joined the most extensive erudition, a Leibnitz in Germany, and a Meziriac in France, that if Letters and the Sciences are not incompatible in the same man, there is so much the more reason, that they ought not to exclude each other from the same country.'

Essay II. *Of the mutual relation between the Polite Letters and the Sciences.* By M. de la Nouette. *Mém. of Lit.* tom. 13.

As this Essay is professedly appropriated to the same subject, it will be unnecessary to be more particular upon it, than merely to remark, that it is more declamatory, but less argumentative than the preceding paper.

III. *Whether the Ancients were more learned than the Moderns, and how we may estimate the merit of each of them.* *Hist. of the Acad.* tom. 12.

This seems to be an analysis or review of what the Abbé Cotelan has said upon the same subject. After having marked several apparent deficiencies in the Ancients, and informed how far they have been supplied by the Moderns, our Academician recollects, that it is more than possible, we may

not

not have the twentieth part of
 works, which would have influ-
 or which, at least, would have
 fully those which time has left
 vations on the state of the ancient
 not be disagreeable; especially
 serve to convey an idea of the
 subject is here treated.

1. ' Do not, says he, the Mo-
 but a very small number of
 ninety-two Tragedies of Eur-
 us nineteen; that of an hun-
 Sophocles, we have no more than
 thirty Comedies of Aristophanes
 us; that all the pieces of Cr-
 and several others, are lost; the
 hundred and eight, or an hun-
 one of which are extant?

2. ' Can we boast that we und-
 all the allusions, and all the hus-
 of the Antients that are in our

3. ' Do we not know that the
 fond of the Theatre, that to
 the Poets, they gave rewards at
 who among the competitors we-
 ference; that they gave the gov-
 to Sophocles, for one of his pie-
 praise of the spectators; lastly,
 Theatres of Athens was entrust-
 considerable rank in the city?
 prejudices to the dramatic Poets
 are not sufficiently acquainted w-
 Theatre, whereas those of our
 servation. We may add, that
 ed, so ill disposed, that it plann-
 ment, animated by a spirit of re-
 protects them. Secondly, it re-
 pers, however enchanting, is a
 shocks probability, which of al-
 spected. There, they sing what
 made to be sung; namely, the
 venge, anger, fury, despair, as
 approaching death; and this by

ture, that nothing but a long habit could make us support it. Love, that dangerous and tyrannical passion, Love alone is the soul and eternal subject of it. There, without restraints, they deliver the most corrupt maxims, the most opposite not only to religion, but to a well regulated government. In the intension of a true Poet, all dramatic Poetry ought to propose to render men better in some respects, and to instruct under the mask of pleasure. At the Opera, pleasure is the sole end proposed; accordingly, all the effect it produces is to enchant the senses, enervate the soul, corrupt the manners, and to turn the taste of a whole nation to frivolous subjects. We may add, that disgust is inseparable from that unremitted singing and symphony which makes the chief part of our Operas; for the eye is not weary with seeing, but the ear is fatigued with hearing, especially, if it is often struck with the same sounds.

After the same manner is examined, the reciprocal merit of the Antients and Moderns in the several branches of polite and philosophical learning. — ‘Let us,’ adds our Academician, by way of conclusion, ‘leave to the Antients the glory of having succeeded better than we in Eloquence and Poetry. Let us acknowledge them for our masters, in things that relate only to taste, elegance, and sentiment; in these they triumph. Let us learn from them to think judiciously, without hunting after turns of wit; and to express ourselves always in a simple and natural manner, without falling into either affectation or ridicule. Let us, as much as possible, transport into our writings the elegance and dignity of theirs, the beauty of style, the graces of elocution, the numbers and the harmony. But, at the same time, let us confess, that the Moderns have been more laborious, more fond of an extensive knowledge, more exact observers of nature, more careful and more profound in their enquiries, in a word, incomparably more universal and more learned. By judging and acting in this manner, we shall acquire for each of them that degree of esteem which they deserve.’ — The inquisitive Reader may see this subject ingeniously treated by some of our own learned countrymen, particularly by Sir William Temple, and also in a piece ascribed to Mr Addison.

IV. *A Dissertation upon the uncertainty of the History of the four first ages of Rome.* By M. de Pouilly. *Mém. de Lit.* tom. 6.

V. *A discourse upon the first history*
By the Abbe Sallier. Mem.

VI. *A second discourse upon the*
four first ages of Rome; or, genera
found among Plutarch's moral works
Parallels of Greek and Roman Tr
Sallier. Mem. of Lit. tom. 6.

VII. *New critical Essays upon the*
de Pouilly. Mem. of Lit. tom. 6.

VIII. *A third discourse concerning*
ry of the four first ages of Rome.
of Lit. tom. 6.

IX. *Critical Reflections upon the che*
rians, compared with the old Roman
Sallier. Mem. of Lit. tom. 6.

These six discourses contain a liter
ed with equal politeness and cand
tends, that the Roman history ' is
' the wars of Pyrrhus in Italy; that
' who wrote it to get information a
' relate; that they often contradict
' ought to balance theirs; that th
' mans the honour of several events,
' histories; lastly, that they them
' certainty of what they relate.'—I
tains the fidelity of the Roman hist
he vindicates the authorities from v
he endeavours to refute the charges
rians, in all which, he has approved
judicious advocate. To enter into a
arguments would carry us beyond
we may, with great justice, recom
tention of the curious, who will find
ing, solid criticism, and some very
judgment in determining the merit

X. *The Gallery of Virrus.* By th
of Lit. tom. 6.

Their Asiatic conquests inspired th
for magnificence and luxury. Verre
est connoisseur of his time, his taste
' gold, silver, ivory, pearls, pear

furniture, nothing was too fine for him; his power enabled him to gratify his favourite passion, which he made no scruple of indulging, even at the expence of honour and justice. He had amassed an immense quantity of the most valuable curiosities, a specification and description of which are the subjects of this article.

XI. *A discourse upon the different sects of Philosophers.* By the Abbé Souchay. Mem. of Lit. tom. 14.

In this discourse, the Abbé Souchay gives a candid and distinct account of the origin of the ancient Philosophers, the questions upon which the different sects divided, and the outlines of their respective systems.

XII. *General observations upon the study of the ancient Philosophy.* By M. Fieret. Mem. of Lit. tom. 18.

The third article in this Miscellany allowed pre-eminence to the Ancients only in Eloquence and Poetry; Mr. Fieret proposes, in this discourse, 'to examine into the foundation of that contempt, with which the generality of those, who apply themselves to the study of what are now called the demonstrative Sciences, affect to treat the Ancients, when considered as Philosophers. Can they be ignorant, that it is to the Ancients they are indebted for the elements of those Sciences digested into method; and that even, at this day, those elements are absolutely necessary to them? In Logic, in Geometry, in Astronomy; in a word, in all the branches of Philosophy in which a strict method is used, are we acquainted with any other rules for pursuing them, than those which the Ancients have laid down?

* These elements, methodized in the manner in which they have left them, are the result of a long train of accurate observations, and certain discoveries; by means of which these superior Geniuses selected out of a great number of particular truths, those from whence all the rest are derived, the first truths, and the fundamental principles of the Sciences. If we now draw from these principles, some consequences which the Ancients did not perceive, if, by selecting and uniting all the knowledge of those who have gone before us, we are enabled to see farther than they did, is that a reason for despising them, and for daring to examine into the method by which they were led to their first truths.'

* This

• This enquiry would at least a
• of the human mind ; a history
• structive, and at the same time
• lotopher. Perhaps too, the
• might extend yet farther ; for
• way to some important discover
Author quotes the advantages our
knowledges to have derived from
thematicians and Astronomers.

After some judicious reflections
mains of antiquity, M. Ferret con
• if the Moderns have some real a
• it is because they came after th
• that were already beaten ; it is
• not only of their discoveries, b
• them. Those of the Moderns,
• knowledge of antiquity, deprive
• tags ; their contracted views ext
• sent generation ; all is new to
• the first time, they imagine the
• vered.'

" You Athenians," said an Eg
• like children ; you know nothi
• than yourselves Full of your
• your nation, you are strangers
• ed before your time ; you thi
• exist with you and your city."

XIII. *A dissertation on Xenop*
Abbé Fraguier. Mem. of Lit. v

The Abbé Fraguier looks upo
more than a political and philosop
Xenophon as an agreeable vehicle
singly, to inculcate the doctrines
is not new.

XIV. *A Letter to the King of*
M. de Maupertuis, on the advancement of the

Upon the plan of Lord Bacon
M. de Maupertuis recommends
King of Prussia several subjects, i
writer deserving the royal attentio
der the following heads : — 1. T
the Patagons — 3. Of the north p
the variations of the needle — 5.



— 5. Of pyramids and cavities— 7. Of a college for foreign sciences— 8. A Latin city— 9. Astronomy— 10. Of the moon's parallax, and of the use of ascertaining the figure of the earth— 11. Of the use to be made of the punishment of criminals— 12. Observations on Ph. it— 13. Of experiments on animals— 14. Microscopical observations— 15. Of burning glasses— 16. Of electricity— 17. Metaphysical experiments— 18. Researches to be prohibited.

When this letter was wrote, we are not told; but from some circumstances it may not unreasonably be presumed, that it might be about the time that Prussia was setting up to be a maritime power. Several of these propositions have been more forcibly discussed by Writers of our own country; some of them have been already attempted to be carried into execution, by our own people; and some of them are too chimerical to deserve any notice. To the last, entitled *Resolves to be proposed*, we heartily subscribe.— * A great number of persons unqualified to form a proper judgment either of the means or end of what they undertake, and flattered by visionary hopes of reward, throw away their whole lives on three problems, which may be termed the chimeras of the Sciences, *viz. The Poroscher's Stone, the Quadrature of the Circle, and the perpetual Motion.* Our Academies knew what time has been lost in examining the several pretensions of these poor men, which is, after all, nothing in comparison with the time they lose, the expence they are at, and the trouble which they give themselves. We should forbid them the touch of the Poroscher's Stone, as it must prove their ruin. As to them, the Quadrature of the Circle, called *circulus quadratus*, when it is at present, would be of no service, besides, that there is no word annexed to the diameter, *viz. quadratus*, which is not in them, with regard to the perpetual Motion, that it is a thing absolutely impossible.

XV. *Reflections on the Gen of Homer.* By the Abbé Fraigier. Mem. of Lit. tom. 3.

The design of these reflections is to shew, that Homer did not invent a new system of Imagery, but that he has painted his Gods such as he found them, in the most judiciously received, and that he has made a proper use of them.

XVI. *A dissertation on the nature of the soul, by the Rev. John Keble.* Mem. of Lit. tom. 3.

hopes to be able to furnish occasionally original Essays by the most ingenious Writers of our own country.

Heartily wishing our Editor success in his undertaking, we leave it to his future consideration, whether it would not sometimes be necessary to abridge, if not wholly omit, the compliments of his Academicians. This would, at least, shortening the articles, give him an opportunity of entering his Readers with more variety.

complete Steward: Or, The Duty of a Steward to his Lord. containing several new Methods for the Improvement of his Lord's Estate, and shewing the insinuating Practices of Stewards, tending to lessen any Estate. Also, a new System of Agriculture and Husbandry; wherein are laid down general Rules and Directions for the Management and Improvement of Farms. with Tables for the Measurement of Timber, Interest of Money; and the Value of antient and modern Coin compared. Together with several Law Precedents, relating to the Duty and Office of a Steward. By John Mordant. 2 vols. 8vo. 1s. bound. Sandby.

MR. Mordant appears to be an honest, intelligent, well-meaning man, in his way;—one who has made his observations with tolerable judgment, upon the various duties of a Steward's office: and having found them of use to himself, is willing to believe they may be of equal advantage to the Public. In this last particular, however, we are somewhat afraid he may, possibly, find himself a little disappointed; for, though most of his observations are correct, yet, they are not drawn up with such a degree of precision, as the Public hath an undoubted right to expect from those who usher works of this bulk into the world. In our present Author, we think, might well enough have been said the whole duty of a Steward in half the compass as done, had he but avoided numberless repetitions, and many articles of small importance, and comprehended all his sentiments as are really valuable, in fewer words; which, we can assure him, would not have detracted, in the least, from their true merit. Upon the whole, he seems to have emptied his common-place book, just as it came to to without giving himself much trouble in reviling it.

As to what he calls *A new bandry*, it is little more than *an* from former Writers, (though them) thrown into alphabetical properly have been called the *and* this title would probably have *g* *Gardner's Dictionary*, from where undoubtedly drawn; as any one amongst other instances) what he had before been delivered, upon esteemed Mr. Miller—though not to that valuable Author, in an is sense, but almost the very words.

Having hinted that Mr. Morda of more words than were absolute that assertion, and a short specimen, sent the first paragraph of what he

STEWART

There are several different offices with different appellations and *nam* to it; but I shall here confine myself to a Noble person who officiates for a Noble any body corporate, his letters, or disposal of his or their estate in estate and concerns committed to him of what kind and denomination *re* the most, best, and greatest advantage that employ and intrust him.

How far the following prescriptions (*I. p. 349.*) may be consistent with the advancing rents, we leave to the deterral Farmer; and only insert them as significant that we have met with in the specimen of the peculiarity of our Author a maxim in Husbandry, that a Farmer little more than a third part of his land year, unless for just reasons, as when run with mofs, &c. In this and the instances, it is a material part of good it up for three years only, or so long &c. but as for ploughing such land continued in tillage, let the Farmer crops at a time before the same be proper grass-seeds (unless some propo

with Saint-Foyn, &c.) and the most proper seeds for that is sown to be broke up again, are clover, rye, and trefoil. — The best method to be taken with inclosed lands, is to plough it two years, and then to sow with these grasses in it in a due proportion, and sow the first year after such sowing, because the grasses are not well fastened, and get a proper strength the following years eat it, when it will keep a stock almost such as can stand upon it, which will manure it, so as to make it fit at the end of three years to bear as good a soil as land of the first quality, more especially if it be sown with a proper soil as soon as it is mown, so that it need no other helps or superadditions till the same comes again on the next ploughing. Land so used, stand in no need of having sheep penned or folded upon it, which is commonly done; and yet by this method, the mutton may be fed as well as upon land of twenty times an acre: but it is to be observed that according to my experiments, the Farmer can raise but little wheat; oats will be most proper for the first year, and barley the second. I know a Farmer by these practices, has raised a considerable fortune in a few years, upon a rack-rent, and without running his fingers in the dirt.

Another method of improving poor land occurs at p. 457, which we have only one objection, viz. the difficulty of getting turnips grow, at all, upon such worn out land, as he says. The experiment, however, is not an expensive one, and if it only answers half as well as is suggested, may justify the trial. He says, — ‘A pound of turnip-seed sown (after harvest) upon an acre of light, sandy, or gravelly land, that is poor or worn out by over-ploughing, and where manure is wanting, (the crop of which being ploughed in when grown high) will in two months time die away and rot, and enrich the land so as to prove as good a manure as twenty loads of dung or more upon an acre.’

In the foregoing quotations the Author's manner of writing is strictly followed, as well as his peculiar phraseology. However, if the work should happen to arrive at a second edition, we would advise him to procure an amendment of it, by submitting the whole to the correction of some friend, conversant in the art of Composition, than he professes himself to be, for in the present, indeed, he acknowledges, that many errors of style or expression may have crept into his pen.

As *fine* Malt-liquor is Jese
not always to be met with, p
be glad of Mr. Mondant's op
of M^l for grinding Malt.
other sorts, he add — + Bup
+ most proper for the hand,
+ that it does not grind any o
ly liquezes and flats it accord
+ or cyan and are &c. As M
+ Wales, where the finest be
+ Malt is ground on Cylinder
+ very fine, and withal the g
+ of little service even to be
+ make gre t riddance, they
+ dom out of repair.'

ge any thing on that head : Some defects, observed by the
able Writer, in the British system of Horsemanship, in
which ' troops in their own nature most excellent and brave,
have been rendered inferior to less powerful ones, both in
men and horses,' have induced his Lordship to communi-
cate his sentiments on this subject.

His Lordship's precepts are professedly the result of his
own experience ; and, so far as we may be presumed judges,
they appear to be rational, judicious, and humane ; and
though they are declared to be more immediately intended for
the use of the army, yet, as several of them may, perhaps,
prove equally serviceable to Riders of all sorts, we shall take
the liberty of extracting such as promise the most extensive
utility.

Under the head of ' placing the men, and rendering them
firm on horseback,' his Lordship observes, that the ' first
time a man is put on horseback, it ought to be on a very
gentle horse. He never should be made to trot, till he is
quite easy in the walk ; nor gallop, till he is able to trot
properly. When he is gradually arrived at such a degree of
firmness in his seat, the more he trots, (which no man
should ever leave off,) and the more he rides rough horses,
the better. This is not only the best method, (nay the on-
ly right one) but also the easiest and shortest. . . . In pro-
ceeding according to the manner I have proposed, a man
becomes firm and easy upon the horse, and, as it were, of
a piece with him ; both his own and the horse's sensibility
is preserved, and each in a situation to receive and practice
all lessons effectually : for, if the man and horse do not
both work without difficulty and constraint, the worse horse-
men and horses grow ; every thing they do is void of all
good, of all grace, and of all use.' —

' A firm and well-balanced position of the body on horse-
back is of the utmost consequence, as it affects the horse in
every motion, and is the best of helps ; but on the contra-
ry, the want of it is the greatest detriment, and an impe-
diment to all his actions. . . . No sticking by hands or
legs ought ever to be allowed of, at any time. If the mo-
tion of the horse be too rough, slacken it, till the rider
grows by degrees more firm.' —

' A coward and a madman make alike bad riders ; and are
both alike found out and *bambled*, by the superior sense
of the creature they are mounted upon, who is equally spouit

by both, though in two very different ways, by suffering the animal to only confirm him in his own badness, creates new ones in him; and violent motions, and corrects through despair, into every bad habit.

For the cure of restiveness, vices, our noble Author, after remarking, that good or ill-natured greatly depends on the son that is put about him, especially following directions:

Whenever a horse makes resistance to remedy or correction is thought of, not only all the tackle about him, if any he has, whether he has any natural or acquired in short, any the least impediment, is for want of this precaution many forcible disasters happen: The poor animal, cursed falsely of being restive and vicious, reason, and being forced into despair, is forced to act accordingly, be his temper so well disposed. An horse that is vicious, weak, that there is no probability of strength, and not worth the undertaking. It is very seldom (I was in the case, that an horse is really, and by no means such be found, he will desist all care and maniments become necessary.

Correction, according as you use it, the more violent action, which if can be resisted, but a vicious strong horse being able better to receive, and conquer all blows, and so, in every respect, far preferable to work one upon earth. Patience never-failing, means to bring about a rule. In what ever manner he defends himself, frequently, with gentleness, (not however violent) in proper chastisement, if found necessary, for he seems most averse to. However, it is kept, through the hope of receiving more, or punishment. How to mix the two together is a very difficult matter,

thought, and much practice also; and not only a good head, but a good heart likewise. By a dexterous use of the incitements above-mentioned, you will gradually bring the horse to temper and obedience; whereas, mere force and want of skill, and coolness, would only tend to confirm him in bad tricks. If he be impatient or choleric, never strike him, unless he absolutely refuses to go forwards at all; which you must resolutely oblige him to do, and which will be of itself a correction, by preventing his having time to meditate, and put in execution any defence by retreating himself. Resistance in horses, you must consider, is sometimes a mark of strength and vigour, and proceeds from spirit, as well as sometimes from vice and weakness. Weakness, indeed, frequently drives horses into viciousness, when any thing wherein strength is necessary, is demanded from them, nay, it inevitably must. Great care, therefore, should always be taken, to distinguish from which of these two causes, that are essentially so different, the defence arises, before any remedy or punishment be thought of. It may sometimes be a bad sign, when horses do not at all defend themselves, and proceed from a lazy sluggishness, and want of spirit and feeling.

‘Tis impossible in general to be too circumspect in lessons of all kinds, in aids, chastisements, or caresses; for as the Duke of Newcastle observes, if any man was in the form of an horse, he could not invent with more art, than some horses do, schemes to oppose himself to what you demand of him. Many will imperceptibly gain a little every day on the side of some, in short, have quicker parts, and more cunning than others. It is the rider's business, in general, to let them know that he loves them, and desires to be loved by them; but, at the same time, that he does not fear them, and will be master.

‘Plunging is a very common defence, among restive and vicious horses. If they do it in the same place, or backing, they must be, by the rider's legs and spurs firmly applied, obliged to go forwards, and their heads kept up high. But if they do it going forwards, keep them back, and ride them gently and very slow, for a good while together. Of all bad tempers in horses, that which is occasioned by harsh treatment and ignorant riders, which are very common, is the worst.

‘Rearing is a bad vice, and, in weak horses especially, a very dangerous one. What the horse is up, the rider must
‘yield

or a little bleeding, and that too very seldom, or pretend to talk of the nature of the feet, or the heat of the feet, or the coldness, or their cure, may be certain, to find himself very shortly quite a fool, and hardly arms an absurd and inveterate enemy against his own interest.

To other severe animadversions on the baseness and stupidity of those people and farmers, for which, it is to be feared, there is too much reason, succeeds his Lordship's instructions for shoeing. — "The weight of shoes must greatly, wholly indeed, depend on the quality and hardness of the iron. If the iron be very good it will not bend, and in this case, the shoes cannot possibly be too light; else, however, must be taken, that they be made of a thickness so as not to bend, for bending would tear out the nails, and ruin the hoof. That part of the shoe, which is next the horse's heel, must be narrower than any where else, that stones may be thereby prevented from getting under it, and striking there, which otherwise would be the case, because, the iron when it advances forward beyond the bearing of the foot, makes a cavity, wherein stones being lodged, would remain, and, by pressing against the foot, lame the horse. The part of the shoe which the horse walks upon should be quite flat, and the inside of it likewise, and only just room enough should be left, next the foot, to put in a picket, (which ought to be used every time the horse comes into the stable, and often on marches,) and also to prevent the shoe's pressing upon the sole. Three, or at most four nails of a tub, hold better than a greater number, and keep the hoof in a far better state. The toe of the shoe must be cut square and short, nor any nails driven there. This method seems to throw most weight into the heels, and when, then, there, for, on each side, the horse's foot is made to walk, and the shoe be made of a proper length accordingly. By this means, new heels are prevented, and a thousand other good effects produced."

"In wet, heavy, and frosty roads, where the horse sinks in, the picket ought to be made of a little greater, than ordinary, size, and by cutting it should be made to come in, and out of the foot, as the horse's foot is, and the shoe the same, except in

"The horse's foot should be cut in such a manner, that it be of a proper length, and the shoe be made of a proper length, and the horse's foot be made of a proper length, and the shoe be made of a proper length."

hilly and slippery countries, they may not improperly be turned up a little behind: but doing this to the fore-shoes is, I am convinced, of no service, and is certain ruin to the fore-legs, especially to the bullets. In descending hills, cramps are apt to throw horses down, by stopping the fore-legs, when the hinder ones are rapidly pressed, which unavoidably must be the case, and consequently cannot but push the nose upon his nose. Ice nails are preferable to any thing to prevent slipping; but they must be so made, as to be, when driven, a bare half-inch above the shoe, and also have four sides, ending at the top in a point. They are of great service to prevent slipping, on all kinds of places; and by means of them an horse is not put out of his proper balance. The utmost severity ought to be inflicted upon all those who clap shoes on hot. This unpardonable laziness of Farmers in making feet fit shoes, instead of shoes fitting feet, dries up the hoofs, and utterly destroys them.

. . . . 'Frequent removals of shoes are detrimental, and tear the foot, but sometimes they are very necessary: This is an inconvenience which half-shoes are liable to, (though excellent in several other respects) for the end of the shoe being very short, is apt to get soon into the foot, and consequently then must be moved.

'The common method of stuffing feet, that are heated, with dung, I can in no ways approve of; for the dung contains a rotting quality in it. clay, and hog's lard, well mixed together, is much better for the purpose.'

His Lordship next takes into consideration, the methods of treating and keeping horses in other respects; but for these we refer to the performance itself, and shall conclude our extracts with the two medicinal receipts.

The first is for broken-wind.—'Take a crucible, and in it put a bed of rasped lead, and then a bed of sulphur, alternately, till the crucible is full, and then, setting fire to the whole, let it continue burning till the whole is consumed into a dross: after which, grind the dross into powder, which, being sifted fine, must be given to the horse fasting every morning, from two to three ounces, in his corn, being wetted: or, if the horse has within a hoarse cough, mix it up with treacle, &c. into balls. This medicine causes no impediment or inconvenience, and may be given so often as long a time together.'—His Lordship is at

of opinion, that there is no sovereign remedy for broken-wind, and recommends this composition only as the most effectual palliative.

The other is an ointment for broken knees, composed of burnt cork finely powdered, and mixed with as much oil as is necessary to give it a due consistence.

We have allowed more room to this tract than we commonly afford to publications of so small a compass, on account of the importance of the subject; and since a person of such distinction has been pleased to employ his talents, in favour of this truly excellent animal, let us hope that Gentlemen of understanding and science will not hereafter think it beneath them, to rescue a creature, endowed with so much generosity and sensibility, out of the hands of ignorance and knavery. With regard to the style, we cannot greatly praise his Lordship's performance; but, on such a subject, this is a circumstance of little consequence.

Original Poems and Translations. By James Beattie, A. M.
8vo. 3s. in boards. Miflar.

WE congratulate our Readers on this new acquisition to the Republic of Letters. We have not met with, since Mr. Gray, (whose *Aurora* before us, is a poem in his Odes and Elegies, chosen for his model,) a Poet of more harmonious numbers, more pleasing imagery, or more spirited expression. As an instance of evidence, we present the Reader with the following extract, from the fifth beautiful Ode, to Peace.

On Caba's land sleep,
Far leaping o'er the deep.
The God of peace the first was seen
Her robe of Nature's warm green
Wav'd on the breeze, and all her radiant eyes,
Her twinkling tresses with beaming smiles
She and the moon, were looking on the sea,
Fringing the land with blue
A soft and sweet perfume
Gave to the breeze, and from afar
She sang, and all the world was hush
Saw King and her way, and all the world with the morn

Amend, he said, I have said
And he, her hand took, and she said
And so, the world is dead and
And Beauty's light eye'd maid

We shall likewise present the Re-
frains toward the end, as they will
mind of the beautiful elegy written
yard. He will here perceive, how a
taste the manner of a great master,
terribly following him step by step.

And being the Death, of the
Whose potter's wheel no fire is
Henceforth most beautiful and
And purifying the nature of the

Thy, blithsome, and
She was not the same, and she
In her own mind, and she was
To terrify the world, and a terror

Come, and the world is
Let children's minds be
On the world, and she was
On the world, and she was

It is the world, and she was
But the world is not the same
And then to the world is
With hate suspicious, and she was

The Banishment of Cicero: A Tragedy.

293

The thought-fix'd portraiture, the breathing bust,
The arch with proud memorials array'd,
The long-liv'd pyramid shall sink in dust,
To dumb Oblivion's ever-desart shade.

Fancy from comfort wanders still astray.
Ah Melancholy! how I feel thy power!
Long have I labour'd to elude thy sway,
But 'tis enough, for I resist no more.

The Traveller thus, that o'er the midnight-waste
Through many a lonesome path is doom'd to roam,
Wilden'd and weary sits him down at last;
For long the night, and distant far his home.

For his farther entertainment, we refer the Reader to the book; which, however, we are sorry to find, towards the latter-end, consists of *Translations**; for these must have taken up that time, which a writer possessed of our Author's fancy, might have better employed in composing ORIGINALS.

* From Anacreon, Lucretius, Horace, and Virgil.

The Banishment of Cicero: A Tragedy. By Richard Cumberland, Esq; 4to. 2s. 6d. Walter.

THE Author of this work has shewn himself sufficiently acquainted with the Roman histories of that remarkable period which introduced the Augustan age; and there appears also, throughout this work, a competent knowledge both of the ancient and modern classics,—though their application gives the Poem too much the air of studied composition; while we rather perceive the labour of the head, than the effusions of the heart. The Author, no doubt, from his expensive manner of publication, designed this piece for closet amusement, without any view to theatrical representation; and we think, it might more properly have been called a Dramatic Poem than a Tragedy, since (to say nothing of the subject, not the most happy for the Stage,) the language seems too metaphorical and declamatory to rouse our passions, which are more easily awakened by the genuine simplicity of Nature, than by all the colouring of the richest classical expression. Nature choosing to speak to the heart, disdains all 'labour'd artifice of speech.'

Telephus et Peleus cum pauper et exul uterque,
Trojæ ampullas et sesquipedalia verba.

This

This rule, which excludes fustian and bombast from the Tragedy, may be extended to what is called, among the Moderns, fine writing: and fine writing consists in picking up choice words, and clothing a sentiment in tinsel sopper, which had been more forcible if left naked and unadorned. When description, as in Shakespeare, springs from the luxuriance of fancy, we must admire the Poet's imagination, though we shall oftentimes be obliged to condemn his judgment; but when we see Writers hunting after description, which is the most artificial and mechanical part of Poetry, we cannot help thinking,

In tenui labor et tenui.

However, we would not fure on the Poem before degree of pleasure, but of Piso, Clodius, and detection of Piso, in the about; but we could w and Tullia, were less metap. of Cicero, says,

nderstood as passing this cen-
hich may be read with some
enthusiasm. The character
re well preserved; and the
y Frugi, is happily brought
re dialogues, between Frugi
d. When Tullia, speaking

In his full of pow'r my Father stood,
Like some tall rock, around whose worship'd sides
The churling surges hung, by prosperous gales
Dro'n'g gladly on, but when the veering wind
And fickle current chang'd, the churling waves
Rol'd back, and left him bare——

It is the language of descriptive Poetry; and the Author intrudes upon us, when we wish the Characters to speak. We shall transcribe the 2d Scene of the first Act, as a specimen of the preservation of characters well marked; and the Reader will perhaps take something of Shakespeare's Rich and the character of Piso.

S C E N E II.

CLODIUS, GABINIUS,
PISO, and *two or three Gentlemen, or Senators.*

PISO,

Now, by the soul of Socrates, I swear
That none with me will ever fly I should
Others are here, I have no more;
Whatever title of joy have I, as I
Save me with this, I should be glad
To meet you all, I should be glad
In your presence, I should be glad.

C I O D I U S.

Still 'earn'd and noble Piso fairly met.

G A B I N I U S.

Welcome, thine-worthy Collegue!

P I S O.

Welcome both:

Shame of my old eyes that I saw you not.

G A B I N I U S.

Bear with me, Brother, if I'm bold to tell you,
You've done me wrong.

P I S O.

Name it, and be redrest.

G A B I N I U S.

You are too studious of your ease, and seek
To shift the burden, you was bound to share,
Upon the weaker shoulders. From the Senate
W'erefore this morning absent? wh' if I hear
'The sweat and labour of the day, at home
You sit, wrapt up in calm philosophy,
And moralize at leisure. 'Tis not well.

P I S O.

Give me your pardon; when my Country made me
Their Consul, did they make me young withal,
Active and vigorous, like thee Gabinius?
Or take me, as they found me, an old man,
Worn out with age and study? Let 'em then
Look for no other than an old man's service,
My counsel and my prayers; them they shall have.
I told you 'twould be thus. *(To his attendants)*

C L O D I U S.

Whence are these strangers?

P I S O.

Of Athens.

C L O D I U S.

Learn'd no doubt—

P I S O.

As Greece e'er bred,
Apollonius, perhee call to mind
The *Trilogon* which *Antisthenes* (him, I mean
The Epigrammatist) writes in the prime
Of the white neck of *Socrates*, the round school,
And true deniers of the Sovereign Good;
Speak low, such are not for the public ear.

C L O D I U S.

How this old *Socrates* rascal cheats the world!

The Banishment of C

You fellow is his parasite, bid
I read it on his forehead.

P I S O

And did Clodius
Deliver this herself to you?

A P O L L O D

Herself,
With her own gracious lips.

P I S O.

Gods, Gods! I thank you:
As soon as I can quit me of her
With my best speed I'll seek her
Was there nought else?

A P O L L O D O

Yes, more; the satiated quails,
And the red mullet, for your mid

C L O D I U

— Give me your pardon, pray
If I break in upon your better talk
And beg your patient ear: You're
What public, bold, and undisguis'd
I have of late endur'd; endur'd from
A public railer; whom not birth,
Manhood, nor merit, have made great
But rancour, pride, and swollen conceit
To render hateful.

P I S O.

'Tis to Marcus Cicero
Your preface points; and I must needs
He is too bitter, and too sharp in spirit
That error set aside, I hold him clear
Of every other stain.

C L O D I U S.

Alas! good man,
With what dim eyes you see him! As
'Tis known how I have liv'd; and I am
In heat of youth, and wantonness of spirit
I have done much to justify reproach:
But when he makes your gravity his jest
Your wisdom and severity of manners
His table-scandal, every honest man
Cries out upon the wrong; and I who let
Altho' I practise not your virtues, burn
For vengeance on the crime.

P I S O.

When vice is honour,
I glory in reproach: — But wherefore this,
g

And whither would you lead? You say I'm wrong'd
Of Marcus Cicero; be his the shame,
Who did the wrong; I know not to revenge.

C L O D I U S.

If private wrongs are nothing, yet, your duty
To your lov'd Country, and the natural hatred,
Which each free Roman bears to slavery,
Bid you stand up, and show yourself a man.
You talk of Pompey's greatness, and you tremble
At the hear'd name of Cæsar—Mighty Gods!
The tongue of this vain pedant plagues the state;
Ay, and castrates you worse than their ambition,
Tho' it look up to Empire.

G A B I N I U S.

Come, no more.
If you are with us, thus with wide-stretch'd arms,
As brother should greet brother, we embrace you:
If not, be plain, tell us you hold not with us,
And we will on without you.

C L O D I U S.

'Tis enough;
Pis'o, I know thy heart, and thou know'st mine;
Like cunning gamesters we have pled each other
With flamm'd art, and run thro' every scint,
Now let us draw the undecided stake:
Take you your title of Philosopher,
Barren unguerded lot: Let me depart
With the rich spoils of Macedon, which, love!
Thou know'st. I would have pour'd into his lap,
Who dur'd to own himself my friend.—Farewell.—

P I S O.

Yet hear me, Clodius; what you take in hand
Demands mature and calm deliberation;
For trust me, 'tis no slight and trivial matter,
But bold and big with danger—Seeps he then?
And hath the thunder of his eloquence
Forgot to roll? Or is it all as easy
To buy the love of the first man of Rome,
As 'tis to traffick for the lowliest slave?
When he was Consul, all men worshipp'd him;
He was the God of Rome: Not so you say.
"The Tyrant rather."—Give me proof of that,
Let it outweigh the public voice, and make
The flattering Senate hiss, and, by heaven!
Find I and Marcus Cicero together
Laid* in one womb, beer foster'd at one breast,

* *Let it should have been.*

And my good genius said
There is a dignity, a grace
Which Virtue, in all its pomp,
Will not discover, nor will
I know, and dignified me at the
Now, he appears to suffer in
That modesty, when I me

seems rather unfit for the mouth
and more grace was not apt
which he laboured to bring upon
however, there is elegant and good
mance, and many good words,
used with the utmost propriety.

Odes on *sacred Subjects.* By
22. S. 11b

WE imagine our Readers will
tampere in this collection
Odes, two of which we remem-
ber, that to FRIENDSHIP, and
The Author has no doubt, to
imitations, read the Greek and
attention; nor does he seem less

Fond, foolish wish! — Can human eyes
The rapid arrow's track discern?
Can gross mortal vision
And spring beyond the vaulted sky?
Lo! is the momentary path, and round
By cambrous chains we creep along the ground!

His short account of the three Lyrical Poets, Anacreon, Sappho, and Pindar, is just and elegant. Though we apprehend, in general, that the taking parts from an Ode is an unfair way of viewing its merit, which consists in the poet's connection, oftentimes concealed from the common eye, we will nevertheless select our Author's account of the dwelling of SLEEP, as an instance of his skill in description.

————— The pastoral God
Is flown to Borea's dreary plains,
There waves his Lethargy-mantled rod,
And hies with kindred Deities to reign;
Midst stagnant pools, the Sirens' safe retreat,
Lost with others dark, behold his gloomy seat!

His dwelling is a straw-built shed,
Safe from the sun's too curious eye,
A yew-tree rears its blighted head,
And frogs and toads are croaking nigh;
Thro' many a crack the hollow morn'ing breeze
Sounds like the distant hum of humming bees.

And more to feed his slumbers fast,
And lull him in his lethargic slumber,
The hard rain beats upon the eave,
And faintly-trickling tumbles down;
All noise, save thunder, is hushed far,
The Lute's still voice, and beaten throb of War.

In the Ode to PLEASURE, the Poet seems to have written with peculiar enthusiasm, and to have been warmed up to a greater boldness of expression than in the preceding pieces: and the story of Adonis is happily introduced, with great assistance of description. Venus making the hunt is as properly captured as agreeably fancied.

From the musk rose, wet with dew,
And the olive's opening bud,
From fresh gleaming dew
Sweets of ~~anacreon~~ ^{anacreon} I culled
Part of that honey, near the tomb,
When Cupid*, too-advent'rous, stole,
When ~~anacreon~~ ^{anacreon} his brooding hand he shook,
And let the nightingale to me tell.

* Tasso. Id. 18

His Mother taught to hear the Elf complain,
 Yet still she pity'd, and reliev'd his pain :
 She dress'd the wound with balm of sor're gn might,
 And bath'd him in the well of dear delight :
 Ah who would fear, to be so bath'd in bliss,
 More agonizing smart, and deeper wounds than this !—

Her magic Zone she next unbound,
 And wav'd it in the air around :
 Then call'd from ever true smiles,
 That live in Beauty's dimpled cheek,
 Such sweetness as the heart beguiles,
 And turns the mighty strong to weak.
 To tame, a virtuous dew she join'd,
 And o'er the flame of warm desire,
 Fan'd by soft sighs, Love's gentlest wind,
 Diffus'd, and made the Charm ent're ;
 O'er her moist lips, that blusht with heav'nly red,
 The Graces' friendly hand the blisht ingredients spread.

Adonis wak'd—he saw the Fair,
 And felt unask'd tumults arise,
 His bosom heav'd with anxious care,
 And hom'd languor veil'd his eyes :
 Driv'n by some strong impulsive pow'r
 He sought the most sequeste'd bow'r,
 Where diffus'd on Venus' breast
 First he felt extatic bliss,
 First her balmy lips he prest,
 And devour'd the new-made Kiss.

We will not say our Author has borrowed from a very elegant little copy of verses, published some time since ; but they are upon the same subject, only with a more epigrammatical turn, which that composition requires, we will venture to give them our Readers, and are confident we shall receive their thanks for the present.

Efficit quondam, blandum medicata laborem,
 Bana faciem Cypria Diva manu.
 Ambrosia focos occulta temperat arte,
 Fragransque intus aethere iugiter onus.
 Scit et panem molis, quod subdolis olim
 Non impone fatis furipasset angor.
 Decussos viro in sinu admittet odores,
 Et spolia aditu pluma rapta iussu.
 Adhuc et mœnebras, et mille et mille lepores,
 Et quæcunque animæ gaudia cœcum habet.
 Ecce composuit Dea Pallas et omnia libans
 Invenus nathæ sparsa per ora Chloer.

For perpetual Peace. By J. J. Rousseau, Citizen Geneva. Translated from the French, with a Preface by the Translator. 8vo. 1s. Cooper.

Writer who could propose a feasible scheme for this purpose, would be the greatest benefactor that ever mankind: and expedients of this sort appear so easy in theory, that it seems matter of surprize, that so desirable has not been hitherto effected. The improvement of sciences, which are supposed to polish and refine us, seem to have had a quite contrary effect; and it is to doubt, whether the fatal jealousies and rivalry which they excite, do not, in fact, counter-balance the advantages which they produce.

most useful improvements are certainly those which tend to the preservation of Mankind. And, when we see, what a state of peace and tranquillity, comparatively speaking, reigns in the other three vast continents of the world, while ours is a shocking scene of bloodshed and destruction, we may be apt to prefer their ignorance to their knowledge; since, barbarous as we esteem them, we do not understand their political interest much better than they do.

to pretend that War is a necessary evil, is to subvert the ends of things, and maintain a palpable contradiction. In other words, to argue that the preservation of Mankind depends on their destruction. In short, from the profusion of blood which attends those states, such as Venice, Switzerland, whose grand system is the preservation of Peace, we judge of what advantage it would be to Europe, in general, for, whatever is useful to the respective members, will likewise be serviceable to the whole body.

In the pamphlet before us, it is a sorry translation of Rousseau's extract from an original of the Abbé St.

Mr. Rousseau, however, as he observes in his letter to Mr. Baskin, has viewed the object in a different light than the Abbé, and has availed himself of arguments not in the former. Nevertheless, we must own, that in our opinion, the matter is still left imperfect. Of the Author's plan for a perpetual Peace, the Reader may judge from the following extract.

There are formed amongst us, from time to time, a certain kind of general Diets, under the appellation of Con-

gresses, where Ambassadors from
 solemnly repair, to return as they
 blies they either meet to say nothing
 facts, as they do private; or, to
 whether the table shall be round
 doors the room shall have in which
 Plenipotentiary shall sit with his
 the window; if one shall be advan
 more or less than another, in a visit
 questions of equal import, uselessly
 last ages, and certainly very worthy
 the ends of the present.

It is not impossible but that the m
 all nature, and hence endowed wit
 to, but that they m
 the good; and, by
 ed, it is to be conce
 difficulties, they in
 overreigns to sign th
 to be tammarly con

By the first, the contracting Powe
 themselves a perpetual and irrevocat
 nom the Plenipotentiaries to hold a
 a place appointed, in which all the c
 tracting parties shall be regulated or
 tion or judgment.

By the second, the number of Sov
 fied, whose Plenipotentiaries shall h
 gress, those who shall be incited to
 the order, time, and manner in wh
 shall pass from one to the other, by ec
 the respective quota of contribution
 raising them for the common expen

By the third, the Confederacy sha
 its Members the possession and govern
 which they actually possess, as well
 ed by succession, according as the w
 the fundamental laws of each country
 pre's the source of those contests wh
 nerating amongst them. It shall be
 to take the actual possession, and the
 basis of all the mutual rights of the

renouncing for ever and reciprocally to all anterior pretensions, except the future successions, capable of contention, and other interests which may expire, which shall be regulated at the arbitration of the Congress, without its being ever permitted to do themselves justice by action, or to take arms against each other, under any pretext whatsoever.

By the fourth, it shall be specified that every ally, who shall infract this treaty, shall be put to the ban of Europe, and proscribed as a common enemy; that is, if he refuses to comply with the judgments of the grand Alliance, if he prepares for war, if he negotiates treaties repugnant to the Confederacy, if he takes arms to resist or attack any of the Allies. It shall be stipulated also, by the same article, that each shall arm and act offensively, conjointly, and at the common expense, against every state who shall be put to the ban of Europe, until the offender hath laid down his arms, executed the judgment and ordinances of the Congress, repaired all wrongs, reimbursed all expenses, and done justice for the preparations of war contrary to treaty.

And lastly, by the fifth, the Plenipotentiaries of this European body shall always have power to frame in the Congress, according to a majority of voices for the presentation, and according to three-fourths thereof, for the decision, five years at least, upon the instructions from their courts, those regulations which they shall judge of import for promoting to the European Republic, and to every one of its Members, all possible advantages; but it shall never be permitted to change any part of those five fundamental articles, but with the unanimous consent of the Confederate powers.

We do not find that this publication makes us acquainted with any thing new, or very material on the subject. Every man of reason knows of the project which was concerted between H. M. and his Minister, the Duke of Sully, which is much more full and comprehensive than the plan before us. But, in truth, the changes which have been hitherto proposed for this purpose appear impracticable. There are many projects considered only the letters, and the most unexceptionable project of this nature can be put into execution. Among other things, it is especially necessary to remove the obstacles of trade, whose interest it is to have a perpetual, and open. Some new channels of navigation therefore, must first be opened for the support of younger brothers,

and soon after the Restoration, he entirely relinquished the former profession, and attached himself wholly to Divinity. In 1663, he was appointed Chaplain to the King. In the succeeding year, he was elected President of Trinity College, Oxford; and married to Mary, the widow of Dr. John Farmer, Warden of All-Souls College, a woman of admirable accomplishments. June 28th, 1678, he was installed Dean of Wells; and in the years 1673, 1674, and 1675, he served the office of Vice-Chancellor of the University. In 1691, he was nominated, by King William and Queen Mary, to the Bishoprick of Bristol. which he refused, lest 'such a preferment should too soon interrupt the completion of those improvements in Divinity, which he had already begun.'

Dr. Bathurst lost his sight sometime before his death, which happened June 14th, 1704, in the eighty-fourth year of his age, and 'was occasioned by the accident of his falling from his horse, while he was walking in the garden. He was lying on his back for several days in acute agonies. It is said, that at first, he refused to submit to the operations of the Surgeon, declaring, in his tortures, that there was no marrow in the bones of an old man.'

With respect to the character and qualifications of Dr. Bathurst, as they may be collected from his present Biography, the munificence of his disposition is evident from his liberal and repeated benefactions to his own College, to the University, in his lifetime, and also from several charitable bequests in his will.

As a Divine, he appears to have been steadily attached to the doctrine and discipline of the Church of England, but, at the same time, an enemy to violence. He was esteemed as a Preacher, but had so mean an opinion of his own theological performances, that he enjoins his executors, in a particular manner, entirely to suppress all his papers relating to that subject.

His medical accomplishments have been already mentioned; to which we may add, that the few writings he left upon this subject, sufficiently shew that he had studied it with attention, assiduity and judgment.

The extensiveness of his erudition may be concluded from his literary connections and correspondences. He was concerned in forming the *Ridicula* of the Royal Society, to which he was also a considerable benefactor. The confessed and approved friend of the greatest Philosophers of his time, must himself have been a Philosopher. Accordingly, we find him frequently consulting and assisting in the most eminent publications, which then appeared. In what degree of estimation his poetical talents were held, as well by himself as by others, may be gathered from the following Letter, which may also prove entertaining from its singularity.

To Mr. Alexander Home*.

HON. SIR,

YOUR ingenious letter, which came to my hand long after its date, had I never received an answer, if my frequent absence, and many hesitations between willingness and inability to serve you, had not excused this reprieve.

And now let me tell you my opinion; that though eulogies upon Authors are at no time necessary, yet I think them never more superfluous, than when verses are commixed with more verses which, if they be better, disgrace their friend; if worse, themselves. We know it is against a rule of art to lay metal upon metal; and that cock who bespangles the borders of his dish, with the same meat which it consumes, will be soon fit rather to crawl than garnish it. I am sure it will be so here with your curious entertainments, unto which the Reader must needs come with such an eager appetite, as to reproach, or at least neglect, all that stands in his way. And I should much wonder why you would be such a Mezen to yourself, as to bury my dead Muse to your own living one, but that, I suppose, being secure of immortality, you are proof against all contagion.

* Langbain tells us that he flourished in the reign of Charles I. that he was an Attorney in the Lord-Mayor's Court, eminent in the work of *thores* for *law* and *loyalty*, and yet more for poetry. He wrote one Play, 1644. His Poems were printed, Lond. 1660, 8vo. This is the edition hinted at in the letter. See now, R. B. A second appeared, 1764. He likewise published a translation of Horace. See Langbain's Dram. Poem, pag 32 Oxon. 1691.

* Had

* Had you laid this command upon me when you favoured me with the perusal of your booke, those briske and free ayres might have so volatized my thoughts, that it had been as easy for me to write, as for the beaſts to dance, when they heard Orpheus's harpe. But now you bid me be warme, when you have long ſince withdrawne the fire, and call me to worke unto which my pen is ſo much a ſtranger, that it is now many years ſince I made a verſe in Engliſh.

* Believe it, Sir, 'tis to me as great a metamorphoſis as when a city was turned into a bird, on a ſuddaine to be by all that is ſolid and ſevere, and ſoar aloft in the airy wayes of fancy, led only by the tinkling of rhymes, as be by the noiſe of a candleſtick: At preſent I am ſure, what buſineſs is much upon me, I am charmed againſt ſuch transformations. You that are a wonder yourſelfe in this kind, would be leſſe ſo, if any were like you; that can reconcile poetry with Weſtminſter-hall, where nothing of a fire ſpinning (not ſo much as cob-webs, they ſay) can have a place. You that can ſwallow downe the ranke phraſes of our law, like ſo many heads of garlick, next your heart in a morning; and before night breath forth ſoft and ſmall ayres, ſurpaſſing the moſt captivated votaries of love or wine. theſe are toſſed about like the Sibyll's propheticall leaves, and at length you find them crowning every teſt, and dancing on the lips of every lady.

* But for mine owne part, if perhaps you have found me among our academickall Verſifiers, it was but as Cleaveland's Presbyterian danced, only—in obedience to the ordinance. For you muſt know that Doctors here appear in verſe, as old men have ſometimes done in a morris, not ſo much for ornamentation of ability, as for amouſement of the ſight, and then how ready we are to be laught at for his Majeſty's ſervice. And I could tell ſome who would cenſure me for levity, ſhould they ſee me play the Poet in ſuch good company as yours; who yet call upon me to do the ſame here, where I am to be dull by my place.

* In ſhort, Sir, if it be neceſſary that ſuch a champion as you ſhould not come forth into the field without his dwarf*, I heartily wiſh I were able to ſerve you in that conſtitution.

* He alludes to himſelf part v, being a little man.

• However, give me leave I pray you to remaine in down-
• right prose *.

• Your assured Friend,

• and most humble Servant,

R. B.*

It is observed that Dr. Bathurst exercised the Vice-Chancellorship for three years, in which office he conducted himself as became an able, upright and vigilant Governor. Unswayed by power, and unbiased by favour, he firmly maintained the privileges of the University against all encroachments, and caused the strictest discipline to be observed by all its members. Of the former, his letters to the Chancellor, and others, afford a clear proof; and the latter may be justly inferred from his *Remains*.

These consist of inaugural and valedictory Orations, on his commencing and concluding the respective years of his Vice-Chancellorship, *Orationes* upon particular matters relative to the University; and miscellaneous pieces upon different subjects, together with his medical writings, which are Lectures on Respiration; and questions, or supposition speeches held for the degree of Bachelor of Physic. The questions are, 1st, An fœtus matris sanguine nutritur? Neg.—2d, An omnis Sensus sit tactus? Aff.—3d, An acidum ventriculi fermentum plus existerat coctioni quam calor? Aff.

Such are the prose writings of Dr. Bathurst, delivered to us by Mr. Watton; who has not unaptly characterised them, by remarking, that * they want, upon the whole, the purity
• and simplicity of Tully's eloquence, but even exceed the
• sententious smartness of Seneca, and the surprising turns of
• Pliny. These compositions are extremely agreeable
• to read; but, in the present improvement of classical taste,
• not so proper to be imitated. They are moreover enter-
• taining, as a picture of the times, and a history of the state

• " T's letter Mr. Broome printed before his Poems without
• my leave; but only under the two last letters of my name,
• M. T.' — R. B.

‘ of academical literature.’——The subject will be no improper sample of the whole.

Oratiuncula habita in Domo Convo

Nov. 10^a. 1676.

De Tonforibus Oxoniensibus in sodalitium legi

‘ **A**LIA res nos vocat, diu multumque jam
‘ omnibus Tonforibus notissima sit,
‘ ad aures vestras facile pervenerit.

‘ A multis jam annis observatum est, Ton
‘ vulgus adeo in immensum excrecere, ut é
‘ dine, ferantur omnia; non solum in ipsi
‘ præjudicium, verum etiam Academiæ nost
‘ ni subjecti sunt, aliquali dehonestamento.

‘ Nam ut cætera præteream, nihil apud i
‘ quàm ut servi, post unius aut alterius arti
‘ arte sua positum, præmaturè emancipati, p
‘ familias evadant. Idem mox, lucelli causi
‘ cipio adsciscunt, quos cum alendo non sum
‘ illico, hominum mendicabula, et artis suæ
‘ deo frequentes sunt hu usmodi superstatio
‘ pita, tot fere Tonfores numerentur. Con
‘ diffuunt in vicos, obambulant collegia;
‘ sunt omnia obtrudunt se proficiscentibus,
‘ untes; obvio cuicunque, *barbara tela*, forfic
‘ intendunt.

‘ Neque hic sistit malum. Habemus etiam
‘ ut cum Martiale loquar, *non tendent*, sed
‘ ars sua ad vitam tolerandam haud sufficiat,
‘ turpissima, divertunt. Malefactorum gr
‘ lenocinus demereri satagunt: Ipsique otio a
‘ rum nequitiis et voluptatibus dexterrimè subi
‘ ces, aves, lepores sectantur; immo, quod
‘ cæteris omnibus fraudi opportunum, etiam
‘ in laqueos suos pellicunt. Imberbium ora
‘ mate, at certè fucis oblinunt, et quibus ger
‘ marsupia saltem expilant.

‘ Quò melius his aliisque incommodis obvi
‘ sultum est, ut turba hæc artificum exlex et
‘ secretatem statutis regi loque idoneis ordinat

setur: Atque ita, uno quasi fasciculo colligata, commodius tractari et gubernari possit.

* Neque vero novum hoc est, aut inauditum. Similis jurisdictione, nique hodie, in coquos exercetur. Imo hanc ipsam Toniorum communitatem, non alio quam nunc molimur, regimine olim administratam fuisse, ex antiquis Academicis monumentis liquido constat. Ita ut societas hæc, non tantum de novo condita, quam jure pollaminis restituta videatur.

* Habetis instrumentum a sagacissimo et indefessæ solentia viro*, archivorum nostrorum custode, primus elaboratum: mox et jurisperitorum manu interpolatum, eorumque tantum calculo comprobatum. Vos audite, et ferte sententiam. — Sed credite hoc a vobis petere Tonsores vestros, cum *stricta Necemula supra est*: ita neminem puto, præter Imberbes, ausurum retragari.

The poetical Remains of this learned Gentleman consist of several Latin Poems, nine of which are in Hexameters, and 10 in Iambics: most of them are gratulatory, upon public occasions. Also, of four English Poems, two of which are on the death of Mr. William Cartwright, the Poet, and of Mr. John Seleen; one is addressed to Mr. W. Basse, upon the intended publication of his Poems; and another to the Lord Protector. And, besides the Epigram already-mentioned, on a woman that recovered after hanging, there are four more on the same subject.

Mr. Warton observes, that Dr. Bathurst's 'English Poetry seems to want facility; but as he wrote before Dryden had polished and perfected the harmony of our heroes, the roughness of his versification may claim a reasonable excuse. — Of his Latin Poetry he is of opinion, that the doctor's talent was more particularly adapted 'to the dignity and energy of the Iambic,' and that 'his Hexameters will be without too pointed and ingenious by the lovers of Virgil's simple beauties.' — The annexed specimens will enable the learned Reader to form a proper estimate of their merit.

At the time of writing the following Poem, the Author was but sixteen years of age, when Latin Poetry was almost its infancy among us.

* D. Doct. Wallis.

† Martial.

MORAN and HAMPT: *An Oriental Tale.* 2 vols. 12mo.
5s. bound. Payne.

THE Genus of Romance seems to have been long since drooping among us, and has, of late, been generally played only for the basest purposes; either to raise the grin of Idiotism by its buffoonry, or stimulate the prurience of Sensuality by its obscenity. Novels, therefore, have circulated chiefly among the giddy and licentious of both sexes, who read, not for the sake of thinking, but for want of thought.

So shameful a prostitution has brought this species of writing into such disrepute, that if the more serious and solid reader is at any time tempted to cast an eye over the pages of Romance, he almost blushes to confess his curiosity.

Compositions of this kind, nevertheless, when conducted by a Writer of fine talents and elegant taste, may be rendered as beneficial as delectable. They have this peculiar advantage, that, by making a forcible impression on the imagination, they answer the purposes of conviction and persuasion, with the generality of mankind, much better than a direct appeal to the judgment.

Very few are disposed to relish the dry precepts of morality, or to connect a lengthened chain of reasoning; the majority must be entertained with novelty, humour'd with fiction, and, as it were, cheated into instruction. Old as the world is, it will not attend to the grave lessons of Wisdom, unless Pleasure introduces the Sage—

Le Monde est vieux, dit-on. Je le crois. Cependant
Il le faut amuser encore comme un enfant.

But, though Romance is, in fact, nothing more than a poetical fiction, in the habit of prose, yet, it ought never to exceed the bounds of probability. The Writer may adorn the Probable, however, with every incident to make it agreeable, and to charm and surprize the Reader. We must copy Nature, it is true, but Nature in the most perfect and elegant form in which conception can paint her.

It is not requisite, therefore, that his characters should bear resemblance to any known or real. It is sufficient that they be aggregates of those qualities which he scattered among the species. He may draw after a prototype in his own mind,

and use his pen as Zeuxis did his pen about to paint a Venus, did not copy a single, but collected the most beautiful from whom he drew those parts which each *; and then formed an idea of mind, resulting from all those beauties

These principles may be of use to little volumes before us, which are not the number of those of which Mr. L. has vast many sets for the accommodation. Here they will find no winding up of double entendres,—no asterisks pregnant with no lambent pupilability.—In short, ever elegant and moral. The tendency of most noble and useful nature, though the machinery of it, Probability is sometimes ever fails to create disgust. But we pass the present, and proceed to the story.

* Solyma, the mighty and the wise, in the second and second year of the Hegira, Persia, had two sons, Almorán and Hamet, twins. Almorán was the first-born, his affection equally between them: * in the same part of the Seraglio; both the same servants; and both received the same teacher.

* One of the first things that Almorán rogative of his birth. . . . He was * hoped to draw wealth and dignity from Hamet, on the contrary, soon became a station: He was not indeed not much caressed.

* This difference in the situation of * produced great dissimilarity in their characters; to which, perhaps, nature degree contribute. Almorán was haughty; Hamet was gentle, courteous. Almorán was volatile, impetuous, and impatient; Hamet, patient, and forbearing. Hamet also were written the instructions

* Some say that he made choice of five beauties for this purpose. Cæcilius tells us, that for the Crotonians; but Pliny says, it was for the Crotonians, who sent him their most beautiful vi-

in his mind futurity was present, by habitual anticipation; his pleasure, his pain, his hopes, and his fears, were perpetually referred to the Invisible and Almighty Father of Life, by sentiments of gratitude or resignation, complacency or confidence; so that his devotion was not paradoxical but constant.

But the views of Almorán were terminated by nearer objects. His mind was perpetually busied in the anticipation of pleasures and honours, which he supposed to be neither uncertain nor remote; these excited his hopes, with a power sufficient to fix his attention; he did not look beyond them for other objects, nor enquire how enjoyments more distant were to be acquired; and as he supposed these to be already secured to him by his birth, there was nothing he was solicitous to obtain as the reward of merit, nor any thing that he considered himself to possess as the bounty of heaven. If the sublime and disinterested rectitude that produces and rewards itself, dwells indeed with man, it dwelt not with Almorán. With respect to God, therefore, he was not impressed with a sense either of duty or dependence; he felt neither reverence nor love, gratitude nor resignation: In abstaining from evil, he was not intentionally good; he practised the externals of morality without virtue, and performed the rituals of devotion without piety.

Such were Almorán and Hamet, when Solyman their father, full of days and full of honour, slept in peace the sleep of death. With this event they were immediately acquainted. The emotions of Almorán were such as it was impossible to conceal: the joy that he felt in secret was so great, that the mere dread of disappointment for a moment superseded his belief of what he heard: when his fears and his doubts gave way, his cheeks were suffused with sudden blushes, and his eyes sparkled with exultation and impatience: he looked eagerly about him, as if in haste to act; yet his looks were embarrassed, and his gestures incoherent, because he knew not what to do. He uttered some incoherent sentences, which discovered at once the joy that he felt, and his sense of its impropriety, and his whole deportment expressed the utmost tumult and perturbation of mind.

Upon Hamet the death of his father produced a very different effect. As soon as he heard it, his lips trembled and his countenance grew pale: he stood motionless a moment,

" prostrated h
 " rage with
 " from the gro
 " without any
 " Hamet, say:
 " subject, you
 " King " Ha
 " and instant b
 " struggled in
 " that started i
 " upon the grou
 " though his he
 " dest diffidence

These charact
 a masterly pencil
 tained throughou
 different dispositi
 death, is happily
 in this description
 der. Every circ
 agitation of Almi
 vered at once t
 propriety." Th
 curate attention to
 give a susceptibi

committed the education of his children. He
 fought with him the will of Solyman, wherein he had be-
 lished his kingdom between his two sons. . . . The eyes
 all present were now turned upon Hamet, who stood silent
 motionless with amazement, but was soon roused to at-
 tention by the homage that was paid him, which excited the
 envy of Almorán.

When they had retired to their several apartments, each
 then alone gave way to reflections suitable to his nature.
 Hamet enjoyed the happiness which his virtue derived from the
 source, from which the vices of Almorán drew anguish
 and discontent. Omar, in the mean time, was contriving in
 what manner their joint government could be best carried in-
 to execution. After much thought he determined, that a
 system of laws should be prepared, which the sons of Soly-
 man should examine and alter till they perfectly approved.
 When he had prepared his plans, he sent copies of it
 to Almorán and Hamet, with a letter apologizing for his pre-
 sumption.

The receipt of this letter, as may be imagined, produced
 very different effects on the two brothers. Hamet expatiated
 on the advantages of the plan. ' By establishing a system of
 laws as the rule of government, said Hamet, many evils
 will be avoided, and many benefits procured. If the law
 is the will only of the Sovereign, it can never certainly be
 known to the people: many, therefore, may violate that
 rule of right, which the hand of the Almighty has written
 upon the living tablets of the heart, in the presumptuous
 hope, that it will not subject them to punishment; and
 those, by whom that rule is fulfilled, will not enjoy that
 comfortable security, which they would derive from
 the protection of a prescribed law, which they have never
 broken. Neither will those who are inclined to do evil,
 be equally restrained by the fear of punishment, if neither
 the offence is detected, nor the punishment prescribed.
 One motive to probity, therefore, will be wanting; which
 ought to be supplied, as well for the sake of those who may
 be tempted to offend, as of those who may suffer by the of-
 fence. Besides, he who governs not by a written and a
 public law, must either administer that government in per-
 son, or by others: if in person, he will sink under a labour
 which no man is able to sustain, and if by others, the in-
 feriority of their rank must subject them to temptations,
 which it cannot be hoped they will always resist, and to

‘ prejudices which it will perhaps be
 ‘ surmount. But to administer govern-
 ‘ ascertainment the offence, and directs
 ‘ ty alone will be sufficient; and as
 ‘ will in this case be notorious, argu-
 ‘ ment but fact, it will seldom be pra-
 ‘ easily punished.’ Almorán, who had
 met with impatience and scorn, now shew-
 ed a proud and contemptuous aspect. . . .
 ‘ Pardon, said he, to punish for what
 ‘ be the Sovereign not only of property
 ‘ govern alike without prescription or

Hamet, who was struck with astonish-
 ment, and the vehemence with which
 short recollection made this reply. ‘ It
 ‘ to govern others, as he is governed
 ‘ most merciful and almighty ! It is
 ‘ crimes, rather than to display his pow-
 ‘ diffuse happiness, rather than enforce
 ‘ to animate with love, than depress by
 ‘ then, govern as we are governed ;
 ‘ nesses in the happiness that we bestow
 ‘ emulating the benevolence of Heaven

As Almorán feared, that to proceed
 would too far disclose his sentiments,
 present to dissemble. . . . ‘ Let us
 ‘ must be set up in our stead, leave the
 ‘ our slaves : and, as nothing will be
 ‘ is worthy of us, let us devote oursel-
 ‘ ease ; and if there are any enjoyments
 ‘ let us secure them as our only dis-
 ‘ tinction.’

‘ Not so, says Hamet ; for there is
 ‘ to do, after the best system of law.
 ‘ The government of a nation as a whole
 ‘ extent of its trade, the establishment
 ‘ encouragement of genius, the applica-
 ‘ and whatever can improve the arts of
 ‘ superiority in war, is the proper ob-
 ‘ ject.

‘ But in these, said Almorán, it will
 ‘ minds to concur ; let us then agree
 ‘ the care of some other, whom we can

“ we approve, and displace when we approve no longer. We shall, by this expedient, be able to avert the odium of any unpopular measure, and by the sacrifice of a slave, we can always satisfy the people, and silence public discontent.”

“ To trust implicitly to another, says Hamet, is to give up a prerogative, which is at once our highest duty and interest to keep; it is to betray our trust, and to sacrifice our honour to another. The Prince, who leaves the government of his people implicitly to a subject, leaves it to one who has many more temptations to betray their interest than himself. A Vicegerent is in a subordinate station; he has, therefore, much to fear, and much to hope. he may also acquire the power of obtaining what he hopes, and averting what he fears, at the public expence, he may stand in need of dependents, and may be able no otherwise to procure them, than by conniving at the fraud or the violence which they commit: he may receive, in bribes, an equivalent for his share, as an individual, in the public prosperity, for his interest is not essentially connected with that of the state; he has a separate interest, but the interest of the state and of the King are one. He may even be corrupted to betray the councils, and give up the interests of the nation, to a foreign power; but this is impossible to the King; for nothing equivalent to what he would give up, could be offered him. But, as a King has not equal temptations to do wrong, neither is he equally exposed to opposition, when he does right. The measures of a Substitute are frequently opposed, merely from interest; because the leader of a faction against him hopes, that if he can remove him by popular clamour, he shall succeed to his power: but, it can be no man's interest to oppose the measures of a King, if his measures are good, because no man can hope to supplant him. Are not these the precepts of the Prophet, whose wisdom was from above? — “ Let not the eye of expectation be raised to another, for that which thyself on y should bestow. Suffer not thy own shadow to obscure thee; nor be content to derive that glory, which it is thy prerogative to impart.”

“ But is the Prince, sird Almorán, always the wisest man in his dominions? Can we not find, in another, abilities and experience, which we do not possess? and is it not the duty of him who presides in the ship, to place the helm in that hand which can best steer it?”

“ A Prince, said Hamet, who sincerely
 “ his people, can scarce fail to effect
 “ the nation will be at once turned to
 “ is his principal aim, will be that of
 “ his council; for, to concur with him
 “ the surest recommendation to his friends
 “ others, but let us act ourselves.”
 not the merit of originality, they are
 needed, and urged with great force and

As Almorán perceived that the long
 continued, the more he should be embarrassed
 it by appearing to acquiesce in what Hamet
 latter, exulting in his conquest, related the
 circumstances of this interview. He approached
 Hamet, and added the following pro-
 “ member, said Omar, that the most
 “ moving virtue, is to prevent occasions
 “ perhaps, particular situations, in which
 “ always failed: at least, temptation.
 “ continued, has seldom been finally
 “ ment so constituted as to leave the
 “ perpetual seduction, by opportunities
 “ iniquitous gain, the multiplication
 “ tend to depopulate the kingdom, and
 “ devote to the scymitar and the bow.
 “ have been useful to society, and to
 “ turbulent and factious. If the streets
 “ women, who inflame the passions
 “ their gesture, and their solicitation
 “ which every desire which they kindle
 “ secrecy and convenience; it is in vain
 “ prostitute go down to death, and
 “ on hell.” What then can be hoped
 “ which the laws of man can super-
 “ to rottenness and perdition? If you
 “ licely sold at a low rate, it will be
 “ dread of punishment will render
 “ strangers to the poor. If a tax is
 “ opportunities to procure the commodity
 “ it; the hope of gain will always
 “ punishment. If, when the veteran has
 “ of life, you withhold his hire, it will
 “ usury and extortion with imprisonment
 “ your armies, you suffer it to be
 “ to preserve the life of a horse than

• your own sword is drawn for your enemy for there will
 • always be some, in whom interest is stronger than humani-
 • ty and honour. Put no man's interest, therefore, in the
 • balance against his duty; nor hope that good can often be
 • produced, but by preventing opportunities of evil.' These
 are not only the precepts of sound Philosophy, but of true
 Policy; and it is certainly a capital defect in the system of
 most civil institutions, that they are chiefly directed to punish
 the effects of delinquency, without endeavouring to obviate
 the cause.

The system of government proposed by Omar was establish-
 ed, in which Hamet concurred from principle, and Almoraz
 from policy. The latter, therefore, resigned himself to the
 gratification of his appetites and passions, while Hamet ap-
 plied himself to the discharge of his duty. . . . In him, the
 pleasures of sense were heightened by those of his mind, and
 the pleasures of the mind by those of sense: He had, indeed,
 as yet no wife; for as yet no woman had fixed his attention
 or determined his choice. But the following incident, which
 is related in the most lively and affecting manner, soon deter-
 mined his election.

• Among the Ambassadors whom the Monarchs of Asia
 • sent to congratulate the sons of Solymán, upon their acces-
 • sion to the throne, there was a native of Circassia, whose
 • name was Abdaláh. Abdaláh had only one child, a daugh-
 • ter, in whom all his happiness and affection centered; he
 • was unwilling to leave her behind, and therefore brought
 • her to the court of Persia. Her mother died while she was
 • yet an infant; she was now in the sixteenth year of her
 • age, and her name was Amerza. She was beautiful as the
 • daughters of Paradise, and gentle as the breezes of the
 • Spring, her mind was without stain, and her manners were
 • without art.

• She was lodged with her father in a palace that joined to
 • the gardens of the seraglio; and it happened that a lamp,
 • which had one night been left burning in a lower apart-
 • ment, by some accident set fire to the net-work of cotton
 • that surrounded a sofa, and the whole room was soon af-
 • ter in a flame. Almoraz, who had been passing the after-
 • noon in riot and debauchery, had been removed from his
 • banquetting room asleep; but Hamet was still in his closet,
 • where he had been regulating some papers that were to be
 • used the next day. The windows of this room opened to-
 • wards the inner apartments of the house in which Abdal-
 •

• lah resided; and Hamet, having by accident looked that
 • way, was alarmed by the appearance of an unusual light,
 • and starting up to see whence it proceeded, he discovered
 • what had happened.

• Having hastily ordered the guard of the night to assist in
 • quenching the flame, and removing the furniture, he ran
 • himself into the garden. As soon as he was come up to
 • the house, he was alarmed by the shrieks of a female voice;
 • and the next moment, Almeida appeared at the window of
 • an apartment directly over that which was on fire. Al-
 • meida he had till now seen, nor did he so much as
 • know that Abdallah had a sister. but, though her per-
 • son was unknown, he was deeply interested in her danger,
 • and called out to her to throw herself into his arms. At
 • the sound of his voice she rushed back into the room; such
 • is the force of inviolable duty, though the smoke was
 • then rising in curling clouds from the windows: She was,
 • however, soon driven, by the heat of the floor at the
 • same instant giving way, to drop her veil round her, and
 • leaped into the garden. He caught her in his arms;
 • but though he broke her fall, he sink down with her
 • weight: He did not, however, quit his charge, but per-
 • ceiving she had fainted, he made haste with her into his ap-
 • partment, to afford her such assistance as he could procure.

• She was covered only with the light and loose robe in
 • which she slept, and her veil had dropped off by the way.
 • The moment he entered his closet, the light discovered to
 • him such beauty as before he had never seen: She now be-
 • gan to revive; and before her senses returned, she pressed
 • the Prince with an involuntary embrace, which he return-
 • ed by straining her closer to his breast, in a tumult of de-
 • light, confusion, and anxiety, which he could scarce sustain.
 • As he still held her in his arms, and gazed silently upon her,
 • she opened her eyes, and instantly relinquishing her hold,
 • shrieked out, and threw herself from him. As there were
 • no women nearer than that wing of the palace in which
 • his brother resided, and as he had many reasons not to leave
 • her in their charge, he was in the utmost perplexity what
 • to do. He assured her, in some hasty and incoherent words,
 • of her security; he told her, that she was in the royal pa-
 • lace, and that he who had conveyed her thither was Hamet.
 • The habitual reverence of sovereign power, now surmount-
 • ed all other passions in the bosom of Almeida; she was in-
 • stantly covered with new confusion, and hiding her face
 • with

with her hands, threw herself at his feet: He raised her with a trepidation almost equal to her own, and endeavoured to root her into confidence and tranquillity.

Worn out her memory had been wholly suspended by violent passions, which now crowded upon her in a rapid and uninterrupted succession, and the first gleam of recollection threw her into a new agony, and having been silent a few moments, she suddenly smote her hands together, and bursting into tears, cried out, "Abdallah! my father my father!"—Hamet not only knew but felt all the meaning of the exclamation, and immediately ran again into the garden: He had advanced but a few paces, before he discerned an old man sitting upon the ground, and looking upward in silent anguish, as if he had exhausted the power of complaint. Hamet, upon a nearer approach, perceived by the light of the flame that it was Abdallah, and instantly calling him by his name, told him, that his daughter was safe. At the name of his daughter, Abdallah suddenly started up, as if he had been roused by the voice of an angel from the sleep of death: Hamet again repeated, that his daughter was in safety, and Abdallah looking with trust at him, knew him to be the King. He was then struck with an awe that restrained him from enquiry: but Hamet directing him where he might find her, went forward, that he might not lessen the pleasure of their interview, nor restrain the full transports of duty and affection by his presence. He soon met with other fugitives from the fire, which had opened a communication between the garden and the street; and among them some women belonging to Almeha, whom he conducted himself to their mistress. He immediately allotted to her and to her father, an apartment in his division of the palace; and the fire being now nearly extinguished, he retired to rest.

Hamet and Almeha conceived a mutual affection for each other, which our ver, feeling and elegant Waver describes with all the glow of delicate and refined sensibility. In short, to adopt in own conclusion, the object of their passion was not the sex, but Hamet and Almeha.

At length, Hamet concludes to marry her, but defers his marriage out of reverence to the memory of his father, till the year after his death should be completed. In the mean time, Almeha gets information of his intention, and prevails on his brother to introduce him to Almeha. At first sight he is enamoured of her, and Omar suspecting his passion,

determined to introduce such topics of discourse as might lead him to *cast* the state of his mind. This gives Omar an opportunity of making some philosophical reflections on the immateriality of the soul, which Almorán, though he appears to listen with attention, despised as sophistry, and doubted whether the principles which Omar had laboured to establish were believed even by Omar himself. This scepticism of Almorán gives birth to the following beautiful simile :—*“ The mind of Almorán to the instructions of Omar, is a rock slightly covered with earth is to the waters of heaven; the craggs are left bare by the rain that washes them, and the same showers that fertilize the field, can only discover the sterility of the rock.”*

In the end, Omar reaches the secret of his heart; and Almorán, knowing the next day was fixed for Hamet’s marriage, gives way to despair. *“ If I must perish, said he, I will at least perish unbridled. I will quench no wish that nature kindles in my bosom, nor shall my lips utter any prayer, but for new powers to feed the flame.”*

As he uttered this expression, he felt the palace shake. He heard a rushing, like a blast in the desert; and a Being of more than human appearance stood before him. . . . *“ Arise, said the Genius. . . . To thy own powers mine shall be super-added: And if, as weak only, thou hast been wretched, henceforth thou shalt be happy. . . . To-morrow my power shall be employed in thy behalf.”*

Omar, to whom the knowledge of things invisible is supposed to have been revealed, gave Hamet information of this supernatural being, who had leagued with his brother against him. He advises him to call up his strength; . . . to do that which is RIGHT, and leave the event to heaven.

At the appointed hour, the Princes of the Court being assembled, the Mustá and the Imáms being ready, and Almorán seated upon his throne; Hamet and Almeida came forward, and were placed one on the right hand and the other on the left. The Mustá was then advancing, to hear and record the mutual promise which was to unite them; . . . when a stroke of thunder shook the palace to its foundations, and a cloud rose from the ground, like a thick smoke, between Hamet and Almeida. . . . And at the same moment, a voice that issued from the cloud, pronounced, with a loud but hollow tone:

“ Fate has decreed to Almorán, Almeida.”

At these words, Almorán rushed forward, and placing himself by the side of Almeida, the cloud disappeared. . . . Then seizing the hand of the Lady, he began to repeat that part of the ceremony which was to have been repeated by Hamet. But Almeida instantly drew her hand from him, in an agony of distress, and Hamet, who till then had stood motionless with amazement and horror, started from his trance, and springing forward rushed between them. The Priests, however, interposing in favour of Almorán, upon presumption that his right had been decided by a superior power, the guard rushed between Hamet and Almeida, and bore her off.

Omar and Hamet then raised the people, the news of which threw Almorán into perturbation and perplexity. But the Genius again appeared to his relief.— ‘ Make haste, said he ‘ show thyself from the gallery to the people, and the tumult of faction shall be still before thee. Tell them, that their rebellion is not against thee only, but against Him by whom thou reignest. Appeal boldly to that Power for a confirmation of thy words, and rely for the attesting sign upon me.’

In the mean time, Oslyn and Caled assembled the forces of Almorán; and the latter, who was animated with a secret enmity against the former, proposed to draw off their forces, and revolt to Hamet; which proposition Oslyn rejected, both from principle and interest.

In the second volume the plot thickens, and the work of magic is more busy and marvellous; which may render this volume most agreeable to the generality of Readers. Almorán had now reached the gallery; and when the multitude saw him, they shouted as in triumph; and demanded that he should surrender. . . . But Almorán, with a loud voice reproached them with impiety and folly; and appealing to the Power, whom in his person they had offended, the air suddenly grew dark, a flood of lightning descended from the sky, and a peal of thunder was articulated into these words:

“ Divided may, the God who reigns alone

“ Abhor, and gave to Almorán the throne.”

The multitude stood aghast at the prodigy, and every one departing in silence and confusion, Hamet and Omar were left alone. Omar was taken by the soldiers, but Hamet made his escape.

In the mean time, Almeida, who had been conveyed to an apartment in Almorán's seraglio, suffered all that grief and terror could inflict, upon a generous, a tender, and a delicate mind. yet, in this complicated distress, her attention was principally fixed on Hamet. While her mind was in this state of agitation, Almorán entered, offered her unrivalled empire and everlasting love, and pressed her to fulfil the desires of Heaven. To which she nobly replies: 'Can He, in whose hand my heart is, command me to wed the man whom He has not enabled me to love? Can the Pure, the Just, the Merciful, have ordained that I should suffer embraces which I loath, and violate vows which His laws permitted me to make? Can He have ordained a perfidious, a luxurious, and a joyous prostitution?'

Almorán finding his solicitations vain, once more gives way to despair, and wishes for an increase of power. 'With the soul of Almorán, said he, I should have the form of Hamet.' The Geni is again appears, and presents him with a talisman. 'This, said the Geni, shall enable thee to change thy figure. . . . Remember only, that upon him whose appearance thou shalt assume, thine shall be impress, all thou wilt wish his own.' Almorán now determined to assume the figure of his brother; and therefore gave orders, that when Hamet should return, he should be admitted to Almeida.

In the mean time, Hamet resolved to conceal himself near the city. He sat down at the foot of the mountain Kabbelt, and burst out into passionate exclamations. At length, however, he recollects himself, and puts his trust in Eternity, when a purer flame than burns upon the earth should unite him to Almeida. . . . 'Even at this moment (he continues) her mine, which not the frauds of so very can taint or enervate, is mine: That pleasure which she reserved for me cannot be taken by force. It is in the consent alone that it subsists. And from the joy that she feels, and from that only, proceeds the joy she can bestow.' There is a delicacy and elegance in these sentiments, easier felt than expressed. A comment here would be superfluous. If the Reader has so little sensibility as not to receive the impression instantly, he will never feel its force.

With these reflections Hamet soothed the anguish of his mind, till the dreadful moment arrived in which the power of the talisman took place, and the figure of Almorán was changed into that of Hamet, and the figure of Hamet into that of Almorán. At the moment of transformation, Hamet

was seized with a sudden languor, and his faculties were suspended as by the stroke of death. When he recovered, his limbs still trembled, and his lips were parched with thirst. He rose therefore, and entering the cavern, at the mouth of which he had been sitting, he stooped over the well to drink; but gazing his eyes over the water, he saw, with astonishment and horror, that it reflected not his own countenance, but that of his brother. . . . At length he recoiled, that the same sorcery, which had suspended his marriage, and driven him from the throne, was still practiced against him; and that the change of his figure to that of Almotan, was the effect of Almotan's having assumed his likeness, to obtain, in this disguise, whatever Almotan could bestow. . . . This thought subverted his mind. . . . He rushed out of the cave, with a furious and distracted look, and went in haste towards the city.

In the mean time, Almotan as he was going to the apartment of Almenda, in the town of Hamet, was met by O'myn, from whom he receives many notwithstanding, too, making him for Hamet, O'myn continues him all a slave to a tyrant whom he hates. . . . Almotan at length being admitted to Almenda, in his brother's town, she received him with an excess of tenderness and joy. . . . He returned her caresses with vehemence, and pressed her to improve her mind by study. Almenda then proposes to escape, but he shows her the impossibility of escape, and, in the end, tolerates her to seize the day, to which a public proclamation gives the 'claim.' This attempt roused Almenda, who expressed her sense of its liberality, in terms of the most noble, refined and virtuous sentiment. From grief, she tries to wish nation. 'That passion, and she, which I thought was the flower of cunning, or the work of sorcery, I now receive as the voice of Heaven, which, as it knew thy heart, has in mercy saved me from thy arms. To the will of Heaven shall my will be obedient, and my voice also shall pronounce, to ALMORAN ALMENDA.' Almotan now conceived new hopes of success, and quitted the apartment that he might reassume his own figure. But O'myn, who, supposed him to be Hamet, had intercepted him as he was going to Almenda, now detained him a second time at his return.

Almenda, when alone, debated whether she should take revenge upon Hamet for the injury which she imposed, or had at once, by complacency of it to Almotan, but, reflecting on the punishment the tyrant would incur, her mind

REV. JUNE, 1761.

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receded

recoiled in an agony of terror and pity : Her heart sunk within her ; her limbs trembled ; she sunk down upon the bed, and burst into tears.

By this time, Hamet, on whose form the likeness of Almorán was still impressed, had reached the palace ; and coming up to the Eunuch's guard, he said with an impatient tone, ' To ALMEIDA.' The slave conducted him to the door of the apartment, which he would not otherwise have been able to find. The conference between Hamet and Almeida is finely worked up, and highly interesting. Hamet naturally supposed that Almorán had, in his form, been there before him ; and interrogating Almeida, with regard to the fact, she gives him evasive answers, having determined not to discover her interview with the supposed Hamet. This increases his suspicions ; and she endeavours to divert him from pursuing his enquiries, by at once removing his jealousy. — ' Do not turn from me, said she, with those unfriendly and frowning looks : Give me now that love which you so lately offered, and with all the future I will atone the past.' This throws Hamet into fresh perplexity ; and at length recollecting, that this alteration of Almeida's sentiments, with respect to himself, might be the effect of some violence offered her by Almorán in his likeness, he makes further enquiries, whether Hamet had obtained possession of that treasure, which by the voice of Heaven had been allotted to him ; and, in the end, presses her to swear that she had granted no pledge of love to Hamet, which she does, and renounces Hamet for ever. This throws Hamet into a violent agitation : ' Where then, said he, is the constancy which you vowed to Hamet, and for what instance of his love is he now forsaken ?'

Almeida was now more embarrassed than before. She felt all the force of the reproof, supposing it to be given by Almorán ; and she could be justified only by relating the particulars, which, at the expense of her sincerity, she has determined to conceal. Therefore, she could no otherwise evade his question, than by observing the inconsistency of his own behaviour. ' Has the caprice of desire, said she, already wandered to a new object ? And do you now seek a pretence to refuse, when it is freely offered, what so lately you would have taken by force ?'

Hamet who was now fired with resentment against Almeida, whom yet he could not behold without desire, was suddenly prompted to satisfy all his passions, by taking advantage

of the wiles of Almorán, and the perfidy of Almeida, to defeat the one, and to punish the other. But he suddenly recollected himself, and makes the following noble and delicate reflection: 'No, said he, Hamet shall still dilate the joy, which is once sordid and transient: In the breast of Hamet lust shall not be the pandar of revenge.'

He then resolves to discover himself to Almeida, and reproach her with her crime. While he is making this discovery, Almorán, having at last disengaged himself from Osmyn, by whom he had been long detained, resumed his own figure; and while the eyes of Almeida were fixed upon Hamet, his powers were suddenly taken from him, and restored in an instant; when she beheld the features of Almorán vanish, and gazed with astonishment on those of Hamet. At length they come to a mutual explanation: Their affection returns, and they congratulate each other upon the evils they had escaped.

While they were thus felicitating each other, Almorán, who was now exulting in the hope of success, suddenly entered the apartment; but, upon discovering Hamet, he started back, astonished and disappointed. Hamet stood unmoved: . . . Almeida conjured Almorán to be merciful; who, without regarding her, struck the ground with his foot, and the messengers of death, to whom the signal was familiar, appeared, and seized Hamet, who after severely rebuking Almorán, is forced from his presence.

Almorán, who despaired of prevailing on Almeida to gratify his wishes, till her attachment to Hamet was irreparably broken, resolved to put him to death. With this view, he repeated the signal which convened the ministers of death to his presence, but the sound was lost in a peal of thunder that instantly followed it, and the Genius again stood before him. 'Almorán, said he, thou art forbidden to lift thy hand against thy brother's life. At the moment in which thou shalt conceive a thought to cut him off by violence, the pangs of death shall be upon thee. . . . Yet mayst thou still arm him against himself.' The Genius then advises Almorán to assume the form of Osmyn, and as a friend to Hamet, to present him with a poignard, as the instrument of deliverance from the rack and torments which were preparing for him.

Almorán followed his advice, and, under the appearance of Osmyn, whose eyes the Genius had sealed in sleep, going to Hamet's dungeon, he was met by Caled, who kept the gate,

or whom. producing his own signet, he obtained admittance, Caled, who hated Osmyn, and feared lest, in some fit of displeasure, he should disclose the secret of his having proposed a revolt, prepared a poisonous beverage for him against his return.

In the mean time, Almorán, with great professions of friendship, presented the pognard to Hamet, who received it with sudden joy, not immediately reflecting that he was not at liberty to apply it. Caled, who waited at the door, and had partly overheard the conversation, presented the supposed Osmyn, on his return, with the beverage he had prepared. Almorán received it with pleasure, and having eagerly drank it off, returned to the palace. In the mean time, Hamet having recollected himself, at the departure of Almorán, threw the dagger from him, and signed himself to the Almighty.

Almorán, having resumed his own figure, and impatient of intelligence, was told that he desired admittance to his presence. When he came, he acquainted him with the treachery of the supposed Osmyn, telling that he had heard him call Almorán a traitor, and profess his inviolable friendship to Hamet. Almorán received this information with pleasure, being conscious that what Caled told him was true ; and as a reward for his zeal, he promised him, that on the next day Osmyn should lose his head, and that, from that moment, he should be invested with Osmyn's power. Caled had concealed the circumstance of the poison, but he now confessed it, hoping to derive new merit from an act of zeal, which Almorán had approved before it was known, by condemning his rival to die. At this declaration, Almorán, striking his hands together, looked upward in an agony of despair and horror. At length he fell back upon a sofa ; and as Caled stooped to support him, he stabbed him to the heart.

In this dreadful moment, the Genius once more appeared before him, and gave him hopes of life. ‘ Hamet, said he, is not dead. If what I shall propose, he refuses to perform, not all the powers of earth, and sea, and air, can give thee life ; but, if he complies, the death that is now suspended over thee, shall fall upon his head. . . . When the star of the night, that is now near the horizon, shall set, I will be with thee.’

When Almorán was alone, he reflected, that every act of supernatural power, the Genius had ordered him to perform, had

had brought upon him some new calamity, and thence suspecting that he might be secretly in confederacy with Hamet, he resolved to be present, under a borrowed form, at the interview of this suspected Being with the latter. In consequence of this resolution, he commends one of the soldiers of the guard that attended Hamet, unto an inner room of the palace, then making fast the door, he assumed his figure; and, by means of his own Hamet, gained admission into the dungeon, where he retired to a remote corner, watching the appearance of the Genius.

In the dawn of the morning the prison shook, and the Genius appeared. 'Hamet, said he, thy deliverance must depend on thyself. Take this for all. Invoke the spirits that reside westward from the rising of the sun; then stretch out thy hand, and a lamp of sulphur, full kindled, shall burn before thee. In the fire of this lamp, consume that which I now give thee, and as the smoke, into which it changes, shall mix with the air, a mighty charm shall be torn down. In one moment, thou shalt be restored to the throne, and Alameda; and the Angel of Death shall lay his hand upon thy brother.'

This confirmed the fears of Almorán, and convinced him, that by the Genius he was not known to be present. Hamet, however, continued doubtful, and urged, that such horrid rites, and conference with witchy powers, were forbidden to Mortals in the Law of Life. 'Art thou to that,' said the Genius, 'Good and evil are before thee, that which I now offer, I will effect no more.'

Seduced by human frailty to deliberate at least upon the choice, Hamet stretched out his hand, and receiving the scroll, the Genius disappeared. That which had been proposed as a trial of virtue, Almorán believed, indeed, to be an offer of advantage, and judging that the mind of Hamet was still in suspense, he assumed the person of Omar, that, by the influence of his counsel, he might be able to turn the scale. He prevailed. Hamet gave him the scroll, which he received in ecstasy of joy. He stretched out his hand in which he held it, and a lamp of burning sulphur was immediately suspended in the air before him. He read the mysterious writing in the flame, and as it began to burn, the place shook with reiterated thunders. Hamet, wrapping him round his head, relieved himself to heaven. A moment ward the tempest without dread, as the proclamation of his triumph. 'Let thy hopes,' said he, be thy portion; and the pleasures I have

"secured shall be mine." As he pronounced these words, he started as at a sudden pang, his eyes became fixed in a posture immovable, yet his senses still perceived the Genius once more stand before him, and said he, "to the last sounds which thou shalt hear be attentive! Of the spirits that attend the purpose of the Almighty, I am one."
 "Almorán, I have been commissioned to be appointed to perfect virtue, by assisting her folly of her own projects, to entangle which could be formed only by guilt, to produce misery: of every good, which wouldst have secured by disobedience, thy portion; and of every evil, which thou shalt receive by obedience, willing to incur, the one which is bestowed upon thee. To thee, Hamet, I give the throne of thy father, and Almeida. As thou, while I speak, art incorporating wisdom, remain, through all generations, a monument which thy life has taught!"

"At the words of the Genius, the earth trembled, and above the walls of the prison disappeared Almorán, which was hardened into stone, and became a rock, by which his form and rudely expressed, became at once a monument and his guilt."

Such is the epitome of this entertaining and instructive tale, which inculcates lessons of the greatest utility, such as piety, temperance, moderation, patriotism. These virtues are strongly recommended by the character of Hamet, and the opposite vices are shown in their odious colours, in that of Almorán, who

Invidus, iracundus, iners, vinosus, amarus

Their characters, indeed, are finely contrasted and well supported. We wish we could form a just character of Almeida, who seems, in some respects, that elevation of mind, and delicacy of sentiment which might expect in the Heroine of such a romance. She is too much of the woman, and indulges a resentment which she sacrifices of herself, by her sudden resolution. Almorán, after he had insulted her under the influence of passion, might be assured, as she justly well observed, that even could not approve of her giving her name to a man who had no share in her heart, and to whom

of revenge, was a prostitution almost as gross as that to which she had been solicited. Besides, there is a vast indecency and indecorum in her courting Almoran, and making him a voluntary offer of that for which she might be sure he would be forward enough to sue. In short, her behaviour, in that scene, is not answerable to that softness, and refined sensibility we might expect from her character.

The circumstance likewise of Caled's confessing to Almoran, that he had poisoned the supposed Osmyn, seems very unnatural and unnecessary. Though Almoran had condemned him to die on Caled's report of his treachery, yet the latter could not suppose that Almoran would thank him for his pretended zeal, in having given him poison before he made information of his treason, since this was making himself judge, before he commenced accuser, and was an insult on Almoran, by taking from him the prerogative of punishing or acquitting, according to the merits of the information. Nor do we find that the poisoned beverage was so necessary to bring on the catastrophe, but that it might, by any other method, have been more naturally produced.

There is an improbability also, highly disgusting, in Almoran's supposing, that, by assuming the appearance of the soldier, he should be invisible, or unknown, to the Genus from whom he derived the power of transformation. This is inconsistent with all human ideas of a superior spirit. Indeed, there are many circumstances, in the machinery of the piece, which wound probability, and are not, perhaps, strictly conformable to the known rules of oriental manners, and eastern magic. But these are trifling inaccuracies, not worth regarding in a work written with so commendable a design, and executed in so elegant a manner.

ACCOUNT of FOREIGN BOOKS.

Natice de l'Ancienne Gaule, tirée des Monumens Romains : &c.
M. d'Anville. 4to. That is,

An Account of Ancient Gaul, taken from Roman
Monuments

M. d'Anville, whose superior abilities in this
literature are generally known and ac-
k 4

appears to have undertaken this performance, with the view of elucidating his accurate map hereto prefixed, by pointing out the relation between Ancient and Modern Gaul, with respect to the corresponding names, situations, and distances of the most distinguished places. In the execution, our Author has manifested equal judgment, learning and assiduity: its several subjects are disposed in alphabetical order, and may not improperly be said to form a Geographical Dictionary of Gaul.—The two following articles are exhibited as specimens, both of the manner and merit of this work.

* AQUÆ SEXTIÆ.

* avant vaincu les *Salvies*,
 * il avoit remporte cette v
 * *amiani Aquas Sextias con*
 * *frugatis fontibus, atque a*
 * on lit dans le sommaire
 * Solin : *Aquas Sextias,*
 * *ta mœnibus.* Quoique
 * *Sextias Baias,* cependi

* p. du c. le a qu'il te; ne sur *hies esse famâ priori.* Deux
 * et c. c. il titre cette me, tel n. d. nne, dunc j. nne
 * tr. p. a. Car, a la victoire remportee par Sextius, succeda,
 * en non vingt ans apres, celle que Marius remporta sur les
 * Ambions et les Teutons; et on croit que le champ de ba-
 * taille fut près de la riviere de Lar (*Laris*, et non pas l'Arc)
 * sur la droite en remontant, à environ quatre lieues au-des-
 * sus d'Aix. Strabon, Plin, Ptolemee, font mention d'*A-*
 * *qua Sextia.* Cette colonie a joint un nom emprunté d'Au-
 * g. à celui de son fondeur, comme une inscription don-
 * nee par Scaliger, COL. IVL. AQVIS SEXTIS, le temoigne.
 * Plin, que dans l'énumération des villes de la Narbonoise,
 * distingue celles qui jouissent du droit Latin, *oppida Latina,*
 * d'avec les colonies, range *Aqua Sextia* dans le nombre de
 * premières, et il en est de même de plusieurs autres villes,
 * que l'on croit néanmoins avoir été colonies aussi-bien
 * qu'Aix. La formation d'une seconde Narbonoise a fait mon-
 * ter *Aqua Sextia* au rang de métropole. Une voie romaine
 * d'Aix à Marseille, qui n'est point marquée dans les Itin-
 *éraires, nous est indiquée par la dénomination de Septème,
 * qui se trouve sur cette voie un lieu distant de Marseille de
 * sept lieues romaines, qui répond assez bien à 7 milles romains,
 * dont le calcul est d'environ 5300 toises. Cette distance étoit
 * d'Aix à la porte de Marseille & en effet, c'est jusqu'à Sep-
 * tème inclufivement que s'étend le diocèse de Marseille, en
 * continuant à celui d'Aix. On peut estimer, qu'entre Aix et
 * Septème

ait que C. Sextius Calvinus
 listit une ville près du lieu où
Vicia Salvatorum gente, a-
 b *aquarum copia, et caliditas a-*
 sue, *ita appellatas,* comme
 re LXI de Tite-live. Dans
hiberna consulis, postea con-
 Apollinaire appelle ces eaux
 i remarque qu'elles avoient

Septième le compte des milles étoit xi. Ainsi, la distance d'Aix à Méridme donnoit neu de compter 18. Cette distance se trouve fixée en droite-ligne à 13000 et quelques centaines de toises, et le calcul de ce nombre de milles romains est de 13600.

• **VINDILIS INSULA.** L'itinéraire maritime en fait mention, à la suite d'*Laantis*, et de *Simo*, ou de *Seno*. Les titres du moyen-âge nous apprennent, que celle qui porte le nom de Bell'île, avoit antérieurement un autre nom, qui est *Gurdal*. C'est sous ce nom que Geoffroi, comte de Bretagne, en fait don au monastère de Redon, et qu'Aim, fils de Geoffroi, confirme cette donation en 1026. Il paroîtroit extraordinaire que la plus considérable des îles voisines de la côte de Bretagne fut oubliée dans l'itinéraire, lorsqu'il en ramène plusieurs autres beaucoup moindres; et on voit allée d'affinité entre le nom de *Gurdal* et celui de *Vindalis*, pour reconnoître que c'est Bel'île qui est indiquée sous ce nom de *Vindalis*.

Candide, ou L'Optimisme, traduit de l'Allemand de M. le Duc. leur Règne. Seconde Partie. 12mo. 24. Imported by Becket and Co.

CANDIDE is here taken out of the retreat he was left in, on the banks of the Propontis; conducted through a variety of adventures, not less pleasant than improbable; and at last married to a lady, whose sentiments appear to be not much more delicate than his own. A translation of this second part is published; of which a more particular account will be given.

• For the last part, see Review, vol. XXI. p. 83.

MONTHLY CATALOGUE,

For J U N E, 1761.

POLITICAL.

ART. 1. *A Letter to a great Man*—r, on the propriety of a Peace; wherein the Demerits of the best part of *Locke's* is shown to be absurd; the inconsistency of *Canada's* policy is exposed; the proper barrier points, in North America, and the necessary

sensibleness and necessity of retaining the French Sugar Islands. Containing remarks on some preceding Pamphlets that are treated of the Subject, and a succinct view of the whole Trade that ought to be regulated on from France, at a future Disposition. By an unprejudiced Observer. 8vo. 21. 61
Kearley.

THE matter of this pamphlet is too diffusive to admit of an abridgement, within the compass allowed to articles of this nature. The Reader will perceive, from the title page, what the Author undertakes to show; and, it must be confessed, that he seems to be very successful on the subject, though he is by no means happy in his manner of conveying his knowledge: for, in truth, it is his manner, method, temper, or language, which are requisite and essential to form a public writer. He appears, however, to have the merit of meaning well, and though we may censure his judgment, we cannot but applaud his zeal. In his opinion, Canada is not a proper barrier; he recommends the reduction of Louisiana, and Mexico, &c. &c. &c. In one word, he would have us conquer All, and keep All.

Art. 2. *Le faux Patriote Anglois; ou, Observations sur la Guerre présente d'Allemagne, ou l'Auteur réfute divers ses points de système des Conspirations sur la même Guerre. Lettre de Londres à un Hanovrois. Première partie. 8vo. 21. Becker.*

In this pamphlet, the title of which may be thus translated, *The English Pseudo-Patriot, or Observations on the present German War*, the Author undertakes to relate the much celebrated CONSPIRACIONS on that War, in every point. For this purpose, he enters into a very large field of argument, in which he frequently loses himself, and bewilders his Reader. His reasonings are sometimes weak in themselves; and those which are really cogent, often lose their force, by being rendered too diffuse. In short, he has the fault common to the French nation in a very high degree, and abounds in words more than matter. So much has been written on this subject, that our Readers can be no strangers to the arguments on both sides; therefore, we do not think it necessary to enter into the particulars of this answer; which is not elegantly written, though it contains but little new matter. Towards the conclusion, the Author hazards a sentiment unworthy of any writer, who breathes the air of Liberty in this kingdom. 'He does not atempt, he says, to exclaim against
 * the privilege which the people of this country have, of speaking
 * or writing their thoughts with regard to the Administration; but,
 * he continues, when the whole nation has deliberated on a subject,
 * that ought to silence every individual, who is inclined to censure
 * their resolution.' God forbid, that this French doctrine should ever prevail in this kingdom! It is true, that every individual is bound to yield obedience, in fact, to the solemn determinations of the Legislature; but if he deems them worthy of censure, nothing can im-

proach

reach his right of expressing his sentiments, and of endeavouring to procure an alteration or repeal of such resolutions. Such a privilege is the rather necessary, as, in the present state of the kingdom, it is perhaps the only mode by which the Representatives can collect the sense of their Constituents on every subject. And there is the stronger reason, that every individual should be at liberty to give his sense on the subject after their resolutions are formed; and experience demonstrates, that the exercise of this privilege has frequently been attended with very good consequences.

Art. 3. *Thoughts on the present War; with remarks on a Pamphlet, called Considerations on the present German War. In a Letter from a Country Gentleman to his Friend in Town.* 8vo. 11. 6d. Cooper.

This subject has been thoroughly exhausted, and we do not find any thing new or interesting in the pamphlet before us. Indeed, was the topic more recent, we do not think that the Author has sufficient abilities to furnish any thing useful or engaging. He tells us, that the King of Prussia once subdued, France and Austria will become absolute masters of Germany: for none of the Princes of the Empire, or other Princes possessing any territories there, will dare afterwards to oppose their measures, and the French, who will have no other employment for their troops, will employ them in such a manner as will conduce most to the strengthening their power at sea. With this view, they will endeavour to invite and to compel the maritime Princes of the north, by force of bribes and arms, to enter into a naval confederacy against us. Here our Author has improved upon an argument much insisted on, by the advocates for continental measures; but, in what manner the French may be able to employ their troops, so as to make them most conducive to the strengthening their power at sea, is a secret he has not thought proper to communicate. He has rather chosen to hide himself behind the screen of a general proposition, well knowing, that *Delus non satur in Unicefandis*.

Art. 4. *The Interest of Great-Britain in the approaching Congress considered. In a Letter from a newly elected Member to a noble Minister of State.* 8vo. 11. 6d. Bristow.

Behold another of our self-delegated Plenipotentiaries, who cannot entertain the smallest notion of a peace that shall leave France at liberty to recruit her marine, and perhaps to dispute with us the empire of the seas, and stake into hazard all that ought to be dear to Britons. He therefore enforces the necessity of humbling her marine, in any future treaty we shall conclude with her. He adds, that he cannot form a conception, that the Congress can be well conducted, without a stipulation that shall bind up other powers from furnishing France with shipping. He likewise declares, that he can by no means think, that the Neutral Islands, as they are called, should continue on their present state of neutrality. I hope,

• Gyr he, the spirit of our people and ge
 • taken possession of them: and if they
 • the first orders that go from this to
 He gives it as his opinion, that we ought
 difficulties arise, about restoring what we
 upon the coast of Africa. As to our East
 on them not to be the concern of a Mi
 chanis. Towards the conclusion, he gives
 to Hanover, with a great deal of modesty
 people of Hanover, says he, while our
 demand his care, his tenderness, and his
 the people of Great Britain. His prefer
 Britain, is, in this respect, of no importan
 sentiments of humanity, and has been ed
 virtue. Such a Prince would disdain to rul
 he is indifferent. And yet—I cannot—I da
 not, express my sentiments—but yet. I will
 a coy bashful creature! At length, however, I
 sy, and triumphs over his fears. And behold
 are, that unless we have a King upon the thro
 about that electorate, we never can have a p
 France. He therefore proposes, that Han
 from the Crown of Great Britain, and his Ma
 the distastefulness of it. But by whom? and
 Reader will ask. Why, strange to think!—
 must arise from the people of Great Britain, w
 ges that such a measure would, they them, wou
 what his late Majesty, at an average, annually
 never; and making it as perpetual a revenue as
 which was granted in lieu of a revenue as heret
 of England, as that electorate is to the head of t
 ly. Most excellent Politician! how much woul
 ged to thee, couldst thou persuade the present gen
 such an addition to the civil list!

Art. 5. *Reasons for keeping Guadalupe at a Pe
 to Canada. Explained in five Letters, from
 Guadalupe to his Friend in London.* 8vo. 15.

This Writer adopts the very ingenious and pleas
 made use of by former writers on this subject, and
 them, that 'nothing can secure Great-Britain so mu
 'revolving of North-America, as the French keeping
 'that, to be a check upon them.' He adds, that 'if
 'acquire all Canada, we should soon find North Ameri
 'powerful, and too populous, to be long governed by a
 'force. We have often, he continues, too often wast
 'and treasure to raise up other Powers to wealth and stre
 'to be more our enemies. It were much to be wished, th
 'the warning, and do so no more.' To us, we must cr

of focusing all offence, by suffering the enemy to keep foot-
 holds, in the most extraordinary and wholesale manner.
 I have entered into the hypothesis of an Utopian Poli-
 tics, as the only way by which we can prevent their grow-
 ing powerful and populous, we are afraid that the remedy is
 for the disease, and we can hardly conceive, that Veterans are
 when, in order to prevent the enemy from becoming too
 strong, they propose to let the enemy knock them on the head.
 The Author's opinion, that we have wasted our blood and trea-
 sure upon other Powers to be our enemies; we cannot see how
 applicable to the case in question. We have indeed been at a
 expense of both, in the defence of some German Princes,
 we turned our backs to us; but we do not know that this has
 in the case with our own colonies. And if we are not to ex-
 pect them and treat them as their pretensions, we would be glad
 to know what we are to do with them. As to his remarks
 upon the value of the timber, in point of product; which, to us,
 appear to be the chief of the case. Upon the whole, this
 whether considered as a Position or as an Author, appears
 by indignant light, for his manner is still worse than his

MISCELLANEOUS.

6. *An authentic Journal of the Expedition to Bellefleur, and
 the Siege of the Citadel of Pointe. To which is prefixed a
 Map of Bellefleur.* By William Smith, Gent. A Volume
 8vo. 1s. 6d. G. Woodfall.

Several accounts inserted from time to time in the public pa-
 pers, under the form of *Journal de Bellefleur*, &c. seem to be rather
 partial and contradictory than the authentic Journal, given by
 which, if not the whole, appears, notwithstanding, to have been
 taken from the original papers.

7. *The Rights of the People.* By J. Reid. 8vo.
 1s. Davies.

Performance in which the most conspicuous merit is, that the
 style of the *Discourse* is not only of a high order, but from
 the *Discourse* is a rare one. The provincial characters are
 only drawn and there is no underlining them.

8. *A Letter to the Members of the Society for the Encouragement
 of Arts, Manufactures, and Commerce.* Concerning
 the manner in which the Pictures to which the premiums were ad-
 judged; with some enjoining observations on History-Painting.
 1s. Griffiths.

By who have read the *Discourse* Mr. Webb's view on Pro-
 duces of every general interest and observation, words

to the *Discourse* that the *Discourse* was not Mr. Webb's book, but
 the *Discourse*.

perusing in this pamphlet. As to the
with respect to the portion of merit
successful history piece, which stood
of this year, we think they had been
of the piece does not do the Painter
that this Writer's remarks upon it will a

**Art. 9. *The Danger of public Applause*
Nobleman. 8vo. 6**

A danger, which the Author of this
bend.

**Art. 10. *Public Clements traced to the*
Advantage of a Man's being born
By a Briton. 8vo. 6d. Keasly**

Some late promotions most probably
in which all national reflections, attacks
justly exploded, as unmanly, illiberal, and
sign is commendable, and the Author's
candid and judicious; but they are delivered
manner to be agreeable to any Rea

**Art. 11. *Every Man his own Broker : Or*
Alley. In which the Nature of the so
called the Stocks, is clearly explained ;
Iniquity of Stock-jobbing laid before the
impartial Light. — Also, the Method of
buying and selling India Bonds, Lottery
ties, and other Government Securities, with
a Broker, is made intelligible to the man
which is added, new Tables of Interest,
cent. for the Use of the present Proprietors
and Directions how to avoid the Losses that
tained by the Destruction of Bank-notes, In
Fires and other Accidents By Philanthro
sewed. Hooper.**

Considering that Authors, in general, will
having a very close intimacy with matters profe
vassed, we might perhaps have stood excused with
the title; which, indeed, amply explains the c
upon good authority, we venture to say, that Phi
good his professions; which is more than can, wi
of many large-promising Writers — He frequent
with a ludicrous acrimony; but, as he tells us,
' genteel fortune, by being the innocent dupe of
ought to be indulged with the known privilege
nate Gamesters, the comfort of complaining.



As this article was concluded, a second edition of this performance has appeared, in which there are some useful elucidations of errors and observations, and some considerable additions.

12. *A Narrative of the Loss of his Majesty's Ship the Ashfield, Cape. Barton, on the Coast of Africa. With an Account of the Sufferings of the Captain and the surviving part of his Crew, in their Slavery under the Emperor of Morocco. A Journal kept by Lieutenant James Sutherland.* 8vo. 6d. Davies.

Curious, and affecting; though not entirely new, as we were to have seen most of the particulars many months ago, in all the News-papers and Magazines.

13. *Venus in the Sun.* By B. Martin. 4to. 2s. 6d. Owen.

One of the most capital pieces relating to the late famous transit; on which subject we had a considerable article in our Review for March last, occasioned by Mr. Ferguson's ingenious poem.

14. *The Transit of Venus over the Disk of the Sun.* June 6th, 1761. 8vo. 6d. Henderson.

This subject has been sufficiently discussed.

15. *Flora's Address to his Majesty, on an interesting and popular Subject.* By the Author of the Scots Portmancau, &c. open at York &c. 4to. 1s. Thrush.

It is here made to address his Majesty, in a sort of ridiculous manner, miscalled by the Author *poetic Prose*, always without delicacy and sometimes without even decency.—On what?—We will tell you, Reader, as soon as we come to it.—Here it is, in the page but one—'The fervent prayer of me and my kindred, and the chief purport of this address is, that as a certain Monarch, when he first ascended a throne, ordered all the cages throughout his dominions to be opened; that the released birds thence escaping might clap wings of joy, and, with notes of exultation, sing interludes to all. So, by an order from your Majesty, to let the royal Gardens continue open, you may encourage us to bloom in unobscured vigour, with grateful perfumes or regale constant vernal; not, in a state of melancholy sequestration, be let to unfold & painted leaves, or waste our balmy sweets in unexpressed vacuity, equally regardless of both.'—Surely, it must have been the Frolicsome, and not Flora the Goddess, who dictated this jest.

1 See Review for last February, p. 157.

P O R T I C A L.

- Art. 1. *An Epistle to the Right Hon. Arthur Onslow, now
resting in the Chair of the House of Commons, March 1821.*
178. Fol. 6d. Doddsley.

The effect of this panegyric merited a Pope,—but the Author.
Mr. LOLLARS.

- Art. 17. *The Fribbleriad.* 4to. 1s. Cook.

It was the remark of a celebrated Wit, that a Genius may be
known, by the Dances being in confederacy against him. The truth
of this observation is sufficiently illustrated in the case of Mr. Ger-
rick; who has been pelted with the lowest and most vulgar
which the most inveterate and as unpotent as malicious. It is
to know, or to mention: If the alphabet taking the alarm,
become a volunteer in the and pleasantry.

- Art. 18. *Poems, by* of Reading. 8vo. 1s.

Written by a Lady; consequently not the object of severe criti-
cism.

- Art. 19. *The Mfakes of Men in search of Happiness: An
Lullaby.* 4to. 1s. Doddsley.

Maddling Poetry, and common place sentiments, as old as the
first satire in Horace.

- Art. 20. *An Ode to the Naiads of Fleet-ditch.* By Arthur Mur-
phy, Esq. 4to. 1s. Cooper.

We are sorry to see this Gentleman's Muse descend so low as the
above-mentioned sink of the city, where she has grievously bedaubed
herself, in attempting to shew a great deal of the filth upon Mr.
Churchill; who, *en passant*, chanced to put a slight affront upon her
angry Ladyship. See his *Refutation* and *Apology*.

- Art. 21. *The Scrubs of Parnassus Or, All in the Wrong. A
Comic-Travestied Heroic Poem, in Ecphrastic Verse. Addressed
to the Authors of the Rosciad, the Fribbleriad, the Churchiad,
the Naiads of Fleet-ditch, and the Gentlemen of both Theatres.*
By Whackum Smackum, Esq. 4to. 1s. 6d. Wil-
liams.

A droll satire on both parties; in pretty good sort of doggerel.

†† The remainder of the Catalogue, with the Sermons, will be insert-
ed in our Appendix; which will be published about the Middle of
July.

A P P E N D I X

TO THE

MONTHLY REVIEW,

VOLUME the TWENTY-FOURTH.

Continuation of the modern Part of an Universal History. Volumes XXVII. and XXVIII. [See Review for June.]

THE pretensions of Germany, France, and Spain, set up at different times, either for the sovereignty of the whole, or of particular provinces, rendered Italy a scene of almost perpetual war. The immediately preceding volumes, in which the history of Italy, in general, is brought down to the year 1709, relate the effects of these contests. Our Authors now proceed to take a separate view of some of the most distinguished Italian states.

Of these the preference is, with no impropriety, given to Venice, as this Republic rose prior in time to a state of independence, and has preserved its freedom the longest.—

* The following reasons have been assigned for the stability of the Venetian Government, and the duration of liberty, amidst the many attempts of her potent neighbours and ambitious subjects.

* Her firm attachment to her general principles; it being a maxim of the Venetian government, that innovation and change produce greater abuses, than those inconveniences they were intended to remedy. Hence her decrees are irrevocable.

Vol. XXIV.

L1

The

‘ The prudent and wise manner in which she has balanced between the contending powers of Europe, throwing herself always into the lighter scale, in order to preserve a just political balance.

‘ The knowledge, judgment and experience of her Senators, who are obliged to perform a kind of probation in several inferior employments of the State, before they are admitted to the highest Council of the Republic.

‘ The judicious and equitable distribution of rewards and punishments, as they are appointed by the laws. Here also it is, that the smallest crime against the State, or suspicion of an attack upon the safety of the people, is punished with immediate death, the industrious, useful, and ingenious citizen and merchant is sure of being rewarded. Here alone it is, that corruption and venality are criminal; that even an attempt to purchase a place under government, or a voice in the Senate, is made capital. Here gentlemen, and the nobility, officers, and gentlemen, are forbid, the severest penalties, to accept of presents from foreign states, and even the Ambassadors are obliged to account, to the full value, for any favours conferred on them by the Courts where they reside.

To these our Authors add, ‘ The extraordinary secrecy joined in all State affairs, and the severe and rigid laws against the betrayers of public trust, and revealers of the mysteries of the cabinet.

‘ The restraints with which the laws have clogged the prerogatives of the Sovereign, who is in fact little more than President of the Supreme Council of the nation, with baggage rather of rank than of power; and the bounds prescribed to the wealth and ambition of the subject.

‘ The exclusion from all places of profit or civil power of the Clergy, and every member of the Church, and confining their authority wholly to ecclesiastical affairs. Among the causes of stability of this Republic,’ are likewise reckoned, ‘ The patriotic disposition and sincere love of their country and constitution, observable even in the Venetians of the meanest rank; the address and policy of her Ambassadors; the great riches of her bank; and, in short, the very model and form of her constitution and government.’

Historians differ considerably, as well with respect to the origin of the Venetians, as to the time and manner of building

ing the city of Venice. The most probable opinions seem to place the foundation of the city about the middle of the fifth century. The Venetian form of government underwent several changes and revolutions, before it arrived at its so much applauded degree of excellency. The Ducal authority, though introduced in the year 697, was not firmly established till about thirty years afterwards. The Dukes or Doges were at first permitted to exercise an almost absolute sway; but this being found incompatible with the interests of a people, zealous for liberty, all the subsequent alterations in the government, tended to limit and retrench their authority; and, for some centuries past, they have not only been subject to the laws without reserve, but are also bartered with such restrictions, as, in some measure, renders their condition inferior to that of the meanest Senator.—The Doge is indeed allowed to be ⁴ addressed with the respect paid to a sovereign Prince; he is attended with the ensigns and badges of royalty, and, in short, enjoys the whole pomp, pageantry, and ⁵ circumstance of power, without the authority.—The legislative and executive power, together with the management ⁶ of all public affairs, both foreign and domestic, is conducted by the Senate, and particular Councils appointed ⁷ for these services.

The Venetians appear to have distinguished themselves very early, as a military and a maritime people; their fleets, and the riches they derived from their commerce, made them respected abroad, and powerful at home; but, at the same time, their neighbours grew jealous of their success, and fearful of every increase of their power. These jealousies soon ripened into animosities, and became the source of various wars. Genoa, the particular and most formidable rival of Venice, in point of trade and naval force, took the alarm; the consequence of which was likely to have terminated in the ruin of both Republics.

Domestic conspiracies and seditions also frequently contributed to disturb the tranquillity of Venice, and her zeal for religion having prompted her to engage among the earliest Champions for Christianity against the Infidels, brought on her the resentment of a still more formidable enemy. The situation, and superior skill in maritime affairs, enabled the Venetians (who failed not to make a vigorous use of their advantages) to annoy and harass the Turks, in their dominions and commerce; nor did the latter miss any opportunity of making reprisals. From hence ensued many wars

reciprocally solicited by both
extensive, and their power mea-
sured, the State, that was able
both the Empire and France, to
over each of them. History no
doubt, that to the Romans and
is indebted for the remains of

The relation of the particu-
lars the first of the volumes of
this article. Our Authors here, as
have given us harangues in the Si-
cils of War, the language, is
simpler than in any of the foregoing
celebrated naval engagements of
Turks, on the one part, and the
on the other, will be no improper
of brevity, we must omit the pri-
vate dispositions of the respective

“ The centers joined battle,
“ by the large ships in front, with
“ heavy artillery on the Turkish
“ large galleys to support them,
“ followed by Colonna ; for the
“ vigorous charge, divided into two
“ part going to the right, which
“ on whom they discharged shot
“ and the fleet surrounded after the

* to have declared for him, when, after an obstinate conflict, during which he distinguished every quality of a great commander, he was shot in the eye, of which wound he died the following day.

* In his place succeeded Marino Contareni, his nephew, and the rival of his virtues, who, after pushing the advantages gained by Barbarigo, and putting the enemy to flight; after having driven some on shore, sunk and disabled others, was slain by an arrow, and with him fell Visconti Qui ino and Andrea Barbarigo. Pursuing the victory, the next in command kept so constant a fire upon the enemy, that deserting their ships, they fled on shore, many being drowned endeavouring to escape, and the vessels dashed in pieces against the rocks. The same good fortune attended the center of the combined fleet, where hardly a Turk escaped, no friendly shore being near to afford them refuge. On the right, the battle was supported by Doria on the one side, and Hali* on the other. The Turks, by his wrong disposition, got between him and the center of the fleet, where a violent conflict ensued, Doria resolving to elude the line, and prevent his being surrounded, which he effected after a hard struggle, and great loss on the side of the enemy. Two gallees, in which the sons of the Turkish General fought, were taken. Notwithstanding this design was frustrated, the battle was renewed with fresh vigour by Venieri, seconded by Colonna, Matharin de l'Isleut, a Frenchman, and several other commanders flying to his support. Don John†, at the same time, choosing four hundred of the flower of the regiment of Sardinia, and, accompanied by Lupo Fagaron, and a body of the young Grandees of Spain, made an attack on Hali, surrounded by four hundred Janissaries and one hundred archers. The charge was given and received with great vigour; the dispute was long, obstinate, and bloody; victory for a long while appeared doubtful, and both fleets seemed to refer the issue of their differences to the event of the engagement between the two Admirals. All besides Venieri were idle spectators; and both parties laboured under the most terrible anxiety and fear for their Commanders, while none thought of supporting them, seeming to look upon it as a trial of valour. At length Hali was killed, and his galley taken by Don John; but not without very considerable loss of officers and soldiers.

§ An Admiral in the Spanish service.

* A Turkish commander

† The famous Don John of Austria, Commander in Chief of the Spanish fleet.

• singly encountered by four Ven
• maintained a sharp contest till
• killed, he retired into a small ya
• extremities, and went off from
• valuable effects a prey to the co
• terrible executioner, against Hali
• who had rescued him to the no
• Turkish devil in now only that
• These various officers, passing by
• the Christian fleet, so contrived
• engage or retreat at pleasure.
• the Imperial standards being
• Patch were defeated, when the
• pelled, that he could plainly see
• ed, and the Christians every vi
• tized with precipitation. Some
• next to him observing his design
• courage, imagining they shoul
• They were greatly inferior in nu
• zali, having lost more than half
• in the former part of the action.
• make up with courage what was
• was maintained with fury, U
• hazards, to escape, and the V.
• pection that the arrival of Don
• in which they were deceived, d
• king designedly a long sweep, did

* their fatigued enemies. At length Uluzzali broke through,
 * just as Doria came up with a serious intention of attacking
 * the enemy; but it was too late. A high sea rising pre-
 * vented his pursuing them: however, after recovering two
 * Venetian galleys, which Uluzzali's squadron was towing
 * a-stern, he stood for the rest of the fleet, having shameful-
 * ly ended a battle, otherways the most glorious upon re-
 * cord.*

Before we take leave of this volume, we are to observe,
 that the history of Venice is brought down no lower than
 the year 1573: With what propriety can this account of a
 State that still makes a most respectable figure in Europe, be
 called the *modern* history of it?

Our next visit is to Naples.—It has been before* observed,
 that when Charlemagne possessed himself of the sovereignty
 of Italy, he continued the Lombard Dukes in their respective
 dukedoms, upon the same terms as they held them under their
 former Kings. Of these dukedoms that of Benevento was
 by far the most considerable, both for power and extent of
 territory; it comprised nine of the twelve provinces into
 which the kingdom of Naples at this day divided, the o-
 ther three were subject to the Greek Emperors.

But, notwithstanding its power and possessions, no state in
 Italy seems to have experienced a greater or a longer series of
 calamities than this duchy. Distracted by a variety of com-
 petitors for the sovereignty, harassed by the Greeks, and pil-
 laged by the Saracens, it appears to have continued a constant
 scene of war and confusion.

In the beginning of the eleventh century, a small body of
 Normans, in the habit of pilgrims, landed at Salerno, where,
 according to the devotion of those times, they were reveren-
 tially received. * During their residence here, a great num-
 * ber of Saracens landed, and invested the city.* The prince,
 * not being in a condition to repulse the invaders by force,
 * was preparing to pay them a large sum of money which they
 * demanded, when the Normans proposed to attack them;
 * and, having got horses and arms, engaged them with such
 * fury and bravery that they entirely defeated them, and ob-
 * liged them to fly to their ships.* From this time the Nor-
 mans were looked upon in Italy not only with esteem, but
 even with admiration.

* See last Review, p. 367.

In the course of a few years several other companies of these Adventurers arrived in Italy: From the proofs they had given, and continued to give, of their valour and military knowledge, they were favourably received, and, for some time, were greatly employed as auxiliaries, as well in private quarrels, as to repel the insults of foreign invaders. To them may principally be ascribed the expulsion of the Greeks, and the extermination of the Saracens out of Italy.

The almost perpetual quarrels between the Lombard Princes, furnished the Normans with a favourable opportunity of making considerable establishments for themselves, which they did not neglect. Accordingly, we find them, within five years after their first arrival, possessed of Apulia, Calabria, and Sicily, together with the principality of Capua, whose possessions were confirmed to them, both by the Emperor and the Pope.

The favour of the latter was more particularly necessary, seeing, * about this period, nothing was more dreaded than the censures of the Church, which the Popes perverted from their primitive use, and applied them to secular matters, using them chiefly in the defence and recovery of temporal possessions, the people believing, that if usurped territories and goods were not restored after the sentence of excommunication was denounced, the possessors were irrecoverably damned, imputing the damnation more to the censure than to the sin.

† Officers and soldiers, who did not stand in awe to offend God by robbing their neighbours, were to be over-awed by the dread of excommunication, that they abstained from the possessions of the Church, with great respect; so that those who were not able to preserve their effects from being seized by force, a thing too common in that age, were induced to make them over to the Church, on condition that they should still be masters of their estates, and hold them of the Church in fief for a small acknowledgement.

• This custom contributed greatly to the enlargement of the Church; for when the male issue of the feudatories failed, which often happened in those times, by reason of the continual wars, and popular seditions, the estates devolved to the Church. Neither Princes nor people were at pains to enquire into the authority assumed by the Popes of creating Dukes and Counts, and of obliging them to swear fealty to them. They were contented to be protected from the rapacity

hostility of their neighbours by excommunications, which were then so terrible.*

* The Normans then, very politically declared themselves vassals of the Popes, that none might pretend to make war against them, without expelling themselves to the censures of the Church. Upon this weak and tottering foundation, the Popes have built their claim of supreme dominion over the kingdoms of Naples and Sicily.† A dominion they never failed to exercise in its utmost extent, and generally to the great prejudice of those kingdoms.

The Normans continued to add to their territories, and to make farther acquisitions of power. In the year 1130, most of their domains being united in the person of Roger, nephew of the famous Robert Guiscard, the regal title was, by the Pope, conferred upon him. From hence may be traced the origin of the Kingdom of the Two Sicilies.

The crown remained in the male descendants of Roger about sixty years. In 1194, Henry, Emperor of Germany, took possession of these kingdoms, in right of the Henries, whom he had married. From him proceeded the German race of Neapolitan Monarchs, who continued on the throne fifty-two years. In 1263, the Pope, taking the advantage of a minority, and out of hatred to the Germans, took upon him to transfer these kingdoms to Charles, Count of Anjou, who thereby became progenitor of another line of Princes, in whom the sovereignty subsisted for the space of 175 years.

However, Peter, King of Arragon, having married Constance, the daughter of Manfred the last of the German Kings of Sicily, in consequence of that marriage, formed pretensions to the kingdom. The French, by their tyranny and cruelty soon alienated the affections of their new subjects: The malecontents had recourse to Peter, and entered into conspiracies to deliver themselves from the yoke of their oppressors. Accordingly, on Easter Monday 1282, the chief Conspirators had assembled at Palermo, and after dinner both the Palermians and the French went in a grand procession to the church of Monreale, about three miles without the city.

* While they were sporting in the fields, a Bride happened to pass by with her train, who being observed by one Dorchetti, a Frenchman, he ran to her, and began to use her in a rude manner, under pretence of searching for concealed arms. A young Sicilian, flamed with resentment,

† flabbed

' stabbed him with his own sword, and a tumult ensuing the
 ' French were immediately murdered. The enraged popular
 ' then ran to the city, calling out, *Let the French die, let the*
 ' *French die*; and, without any distinction of age or sex,
 ' massacred all those of that nation, even in the churches.
 ' The Conspirators then left Palermo, and excited the mil-
 ' litants to murder the French all over the island, excepting
 ' Messina, which city at first refused to be concerned in the re-
 ' volt. But, being invited by the Palermitans to throw off
 ' the French yoke, a few weeks after, the citizens in a mu-
 ' ltuous manner murdered some of the French, and pul-
 ' ling down the arms of Charles, and erecting those of
 ' the city, chose one Balbo their Governor, who had
 ' the remaining French for the fury of the populace, and
 ' allowed them to transport themselves, with their wives and
 ' children, into Italy. E-ousand persons were said to
 ' have been murdered.'

The Sicilians, despairing of their allegiance to Charles, made a revolt, who, accepting the offer, ensued, which after being
 was crowned at Palermo. r ensued, which after being
 prosecuted with equal fury on both sides, and with various
 success, for twenty years, was terminated by a treaty. Sic-
 ily was dismembered from Naples, and declared an inde-
 pendent kingdom, under the sovereignty of Frederick the son
 of Peter.

Naples and Sicily continued separate kingdoms till about
 the middle of the fifteenth century, when the former being
 reduced by Alphonso King of Aragon, they were reunited
 under that Prince. Nevertheless, there remained a formidable
 party in favour of the French, and the Kings of France sup-
 ported their claim by arms for many years. Having in our
 review of Guicciardini's history of Italy given a pretty full
 account of the circumstances of the contest between France
 and Spain for these dominions, it will be sufficient to mention
 here, that, by the peace concluded between the contending
 Kings, in 1530, Naples and Sicily were ceded to Spain, and
 were considered as an appendage to that monarchy, from this
 time to the treaty of Utrecht, when Sicily was given to the
 Duke of Savoy.—Our Authors continue their history to the
 year 1722.

The course of our history leads us next to Genoa; but
 having had a former occasion* to mention the most remark-

* See Review, vol. II. p. 353. vol. IV. p. 391. and 501. vol.
 V. p. 256.

able events and revolutions in that republic, we shall now content ourselves with observing, that our Historians have brought their account no lower down than to the year 1684.

{ To be continued }

A Treatise on the present alarming Contagion amongst Dogs: Wherein the Origin, Nature, and Effects of the Madness in these Animals, with the most dangerous Symptoms thereby communicated to the Human Body, by means of their Bite, are largely considered; the various Methods of Cure amply illustrated, the most approved Remedies recited, which have been employed by the Ancients, as well as the Moderns; their Manner of Operation explained; the most efficacious Methods laid down to prevent the Rise and Increase of this calamitous Evil; accompanied with several curious Cases. In which is introduced the genuine Composition of an Antimalarial Mercurial Powder, which has long engaged the Attention of the Public. By D. Leathers. 8vo. 2s. R. Davis.

THE general and ridiculous panic which prevailed about the end of last summer, concerning mad Dogs, and the extraordinary artifices employed to propagate and increase it, are still recent in every one's remembrance. It may therefore, perhaps, be unnecessary to remind our Readers, how the daily Papers were continually filled with reports of persons, bitten by Dogs, being seized, or sent to bathe in the sea, &c. for their recovery; how many of his Majesty's liege Subjects, without any doubt, for the preservation of valuable lives, prudently confined themselves to their houses; while others, more daring and adventurous, (not unlike the renowned Knight of La Mancha, when he engaged with the flock of sheep) walked the Streets in jack-boots, armed with clubs and other offensive weapons, breathing bold defiance to the whole canine race. There was a storm raised, by the insidious arts of the designing, and the headlong fears of the credulous, which threatened the utter extermination of the poor inoffensive Dogs; and that animal which deserves to be considered as a grateful and social domestic, as a watchful guardian of our property, as a favourite purveyor of entertainment to the rich, or as a faithful companion and guide to the poor and blind, was doomed to an universal proscription.

• This Tract was published last Summer.

During

During this time of general credulity charged with a communcation, by Gentlemen of the Faculty of many old remedies was not proposed. Even a person possessed of cashire was induced to travel to a never-failing Powder, which, had they a little sooner, must undoubtedly find a good market. But this epidemic and unnatural ferment, soon subsided, and some of the persons were detected, and some of them, with prosecutions, by persons ventured to make free with.

About this time D. Leather wrote a Treatise, which consists chiefly of his own methods of cure, proposed by him as well as modern. From these, he treats the disease in general; its nature, effects; and adds a circumstantial account of celebrated remedies, examines them, and attempts to explain their effect. With regard to the little or nothing from his own knowledge we say he has much methodized of from others.—On the contrary, his manner of expression, seem confused and confused.—His explanations are often vague, the medicines, for which indeed particularly blameable, are so inconsistent in their effects, that it is obvious in any degree, it cannot at least temper. But, as many of these medicines, insignificant they may appear, highly recommended at different periods, perhaps may be so still, we shall insert them.

• Remedies for the cure of the bite
• communicated by Sir Theodore Mayer

- 1. Take Virgin's Snake root.
- 2. Wash, gathered in their prime, equal
- 3. be made into a very fine powder.
- 4. To a dram, and to be given in any
- 5. red with specifics. To a horse give
- 6. from one to one dram and a half
- 7. day after the bite.

* Second. Take leaves of rue, picked from the stalks and bruised, six ounces; of London treacle, (or, which is better, Venice treacle,) garlick peeled and bruised, and fine filings of tin, each four ounces, put them in four parts of Canary, or good white wine; or, in case of a nice or hot constitution, into the same quantity of strong and well-worked ale, in an earthen vessel well stopped, then let there be made a digestion, or gentle boiling thereof *in Balneo*, for four hours, shutting in the steam, then press it and strain it. The dose is from two or three ounces (and in some persons more) to be taken every morning for nine days.

The party bitten must fast for three hours after it, and the drops that remain after expression, must be bound upon the wound received; renewing it every twenty-four hours.—N. B. That the ninth day after the bite must not be let slip, before this medicine be taken, lest the poison seize the blood too strongly. It must be given cold, or at least only a little aired. A double quantity may be given to a beast soon after the bite.

* I never found this remedy to fail.

* THEOP. DE VACK.*

* It is also to be observed, the above remedy differs very immaterially from Dr. Bates, and consequently the Lincolnshire medicine, they being one and the same. And which, by the bye, should influence the Public not to be imposed upon, by second hand ratifications.

* Third. Pluck the feathers from the breech of an old cock, and apply it bare to the bite, and do this upon each of the wounds. If the Dog were mad, the cock will swell and die, and the person bitten will do well; but if the cock dies not, the dog was not mad. If the wounds be very small, it is requisite to open them with a lancet.

* Fourth. Let the Party be nine times plunged in the sea, while he is fasting, as soon as may be after the bite. Let the bitten part be washed with a lye of the ashes of oak-wood and urine, and apply a cataplaim of London treacle, allianza, or hedge-garlick, rue, and salt.

* Take dried rue and scordium, each two drams, Virginia snake-root, one dram and a half; flowers of St. John's Wort, three drams; fine filings of tin, and garlick cut small, each four drams, London treacle, one ounce: Let them be all beaten and exactly mixed together, adding li-

• Make up of this electu-
• time, that to the dose may

• Doctor Suther has of
• medics :

• Take of treacle-water,
• ateskeron, two scruples, m
• gault the Hydrophobu.

• Or, take of garlick and
• bruised in a mortar, adding
• mon salt ; m.x. and make
• applied to the part bitten,

• Or, take of the root of
• it in a sufficient quantity
• draught, which is to be tal
• to prevent the Hydrophobu

• Or, take of the gentian
• nice treacle, half a dram
• make it into a bolus ; to c

• Or, take of the volatile
• in four ounces of treacle-
• water.

• Or, take of the root of,

It is, making use of certain words and phrases, which, in fiction, will be found to express little or nothing to life.

In all these histories, it may not perhaps be wrong to say, That the Hydrophobia (a name not very proper for the distemper) is the effect of a particular kind of inflammation in the blood, accompanied with so great a tension of the nervous membranes, and such an elastic force of the fluid with which they are filled, that all common representations are made to the mind without effect, and the usual impressions of objects upon the parts cannot be suffered. Hence proceeds the tremendous, unaccountable anxiety and inquietude, which are all the forerunners of the dread of liquids; as also did I see in making water, and the strange aversion observed by a boy at the sight of any thing white; the retina being hurt and grieved by the striking of the rays of light upon it. Nor is it hard to conceive, that when the liquor is hot, and the throat inflamed and dry, the drinking of drink should cause an intolerable agony; be than it is, that when things are wrought up to this excited condition, the dismal tragedy should not last above a few days at most, in which the patient is persecuted and torn to death by the violence of his actions and torments.

Life in Canine Madness. By Dr. James. 8vo. 4s. 6d. Newbery.

AT the same time, and on the occasion mentioned in the preceding article, appeared this treatise by Dr. Although we do not find the Doctor met with any of the *rabies canina*, last summer, in his own practice, he heard of above one case in that of others, wherein the mode of cure was tried, the performance contains, nevertheless, many ingenious and useful remarks. And, as several of the canine Madness are specified from the Doctor's experience, as well as from the observations of other men of Merit, of its preparation, the Turbith Mixture proved successful, we think the practice justly entitled to the farther attention of Physicians: If effectual, to be tried on a broader basis; if otherwise, to be rejected among

mong the specious conceits that have imposed on their inventors, and have amused mankind for a day and are forgotten.

There is no disease for the cure of which a greater number of specifics have been proposed, or which is itself involved in greater obscurity; the distemper, as the Doctor observes, being providentially so rare, that no Practitioner of credit, however great his experience, has pretended to describe its various appearances from his own observation, or indeed even to have seen more than ~~four~~ ^{four} instances of it. Writers, therefore, who have treated systematically, and have treated largely, have generally copied from each other: Many pretend to have seen it, describe its most essential particulars; while others give very little credit to the existence of such a distemper at all. — Indeed, one would be apt to imagine, that after the but of a Dog supposed to bite without any latent infection being received in the patient may sometimes so strongly, as to produce the very worst of distempers. Thus far it is certain, that many persons have been bitten by mad Dogs, who obstinately refused submitting to any preventive method, and yet have escaped any attack of the Hydrophobia; while, it must be confessed, on the other hand, that, in several cases on record, the Patients entertained no suspicion of the Dogs by which they were bitten being mad. We cannot help taking notice of one passage, which seems pretty singular. Dr. James, from the authority of a Gentleman in Antigua, and a quotation of the Baron Van Swieten's from the *Bibliothèque de France*, insinuates, that there are no mad Dogs in the Leeward islands, or any part of South-America; while Dr. Hillier, in his late book, reckons the Hydrophobia among the diseases of Barbadoes, and a Surgeon of the city, in the public Papers, last summer, mentions several scores of cases, which he treated during a short residence in that island. This, as a matter of fact, must be left to the decision of others; — we shall only observe, if there be any foundation for the Doctor's opinion, that the *malin* is merely the fever to which carnivorous animals are subject, it follows, that Dogs, in hot climates, must at least be equally, if not more liable to madness, than in Europe.

With regard to Lures, the Doctor observes, the *malin* may be communicated by breathing infected air, as well as by a wound; and instances the frequency of Dogs becoming mad,

by being put into kennels, where others in the same condition have been before them.—He supposes the two kinds of madness to which they are liable, the raging and the dumb, are symptoms of the same fever; a delirium in the one case, and a coma in the other. There is one circumstance worth remarking, that Dogs, by a natural instinct, fly from others which are infected. This is fully illustrated by the following anecdote: Having mentioned the case of one Field, cured by means of Mercurial Uction and the Turpeth Mineral, the Doctor adds: ‘Field, amongst other things, dealt in butter, and had for some years furnished my family with it. I has brought him twice or thrice a week to my house, and besides this, he had a very particular intimacy with one of my domestics, whom I believe he seldom failed visiting any one day. This minute circumstance I only mention, to shew how he became very familiar with three spaniels I then kept. These creatures were so remarkably fond of him, that whenever he came to my house, they leaped upon his lap, and made him all manner of caresses. But the night he came under the influence of the distemper, the moment he entered the kitchen, they all ran away to the very top of the garret stairs, barking, and making a kind of howl, and with all other signs of the utmost dislike and condemnation. And thus they repeated every time he came to my house for three years after, and were at last with difficulty reconciled to him.’

Dr. James adopts the following description of the Hydrophobia, from Cælius Aurelianus, which he praises as the most exact hitherto given by any Writer. This Author remarks, that the part suffers first which originally received the wound; that those who are just about to fall into a Hydrophobia, are seized with a certain anxiety, without any evident reason, are prone to anger, have their bodies rendered uneasy, and subjected to preternatural and unusual motions. Their sleep is either restless and disturbed, or they are affected with perpetual watchings. Their aliments become corrupted, their stomachs oppressed, and they are inclined to stretch out their legs and arms. They are afflicted with a continual agitation, and a violent nausea, or inclination to vomit. They make unaccountable complaints, with respect to the weather, as thick and rainy, when at the same time the state of the air is pure, serene, and clear. They are rendered uneasy, fretful, and discontented, by showers and falls of rain, and have an unusual small appetite for drink.

' When the disorder comes on, they
 ' violent and insatiable thirst; but, at
 ' struck with an unaccountable terror at
 ' the sight, but also at the sound or nam
 ' they become afraid of fomentations of
 ' lief, and their pulse is thick, small, an
 ' are seized with a slight fever, convulsion
 ' mach, a torpor and numbness of the joi
 ' elevation of the Præcordia to the superi
 ' stive state of the belly. Then they di
 ' frequently, and by little at a time, and
 ' trembling and convulsions. Their voice
 ' and resembling the barking of a dog. T
 ' bodies is like that of a dog, when lying as
 ' Their respiration is difficult, and their v
 ' dered highly restless, and uneasy, upon th
 ' person into the room, for fear he should
 ' him. Their eyes and countenance becom
 ' dies slender, and the superior parts of it,
 ' with sweat. The tongue hangs out of th
 ' men, the penis is seized with a frequen
 ' pained with an involuntary emission of th

' The last stage of the disorder is attende
 ' and a vomiting of bile, which is gener
 ' colour. Some are struck with an unaccount
 ' upon stretching out their hands to any ves
 ' it, they forthwith retract them with horro
 ' the sight of water, frankly acknowledge, th
 ' liquor, and to which they have been accus
 ' to see it put in motion, recede from it
 ' aversion.'

To this brief enumeration of the appearan
 pen in this case, the Doctor subjoins an h
 which we shall give in his own words.

' The person who is the subject of this his
 ' acquainted with, when I was too young to
 ' a view to medical care. But two circumstan
 ' to his recollection in my memory, and wh
 ' many year after to be unusually inquisitive
 ' was, that he was remarkable for vast bodi
 ' ability, and so much celebrated for wrestli
 ' much in vogue in that country, that whe
 ' was to be contended for in the athletic way,
 ' ny years excepted, as a champion not fit to

being by far superior to all others. This would naturally make a strong impression on the mind of a boy, highly and much affected by the honour this unfortunate man had acquired by this feat, and which was little less than that of a victor in the Olympic games.

The other circumstance was the uncommonness of his catastrophe, and the consideration and terror it excited in the neighbourhood; these made me determine, at the same moment I wrote Physic for my profession, to try by all possible means to discover a remedy for the disorder of which he died, and if I have succeeded, the world is obliged to this man's misfortune for the benefit.

William Bird, of Beckby in the county of Northampton, a farmer, somewhat old, as I remember, near forty years of age, came to Dr. Acaud at Daventry, on the market day, (Wednesday) to consult him about a disorder in his throat, and a difficulty in swallowing. A disorder was thought it to be that of a mad Dog, but the disorder was ascribed to a cold, and he was treated accordingly. Two days after, the Doctor was desired to make him a visit at his own house. He found him restless, uneasy, and anxious, without any cause, but yet went about his business as usual, was perfectly in his senses, free from fever, but the disorder in his throat increased.

After the Doctor had been some little time in the house, as he was sitting behind the table with his patient, a domestic bottle in a common mug. As soon as he took it in his hand, his patient with some precipitation made his escape from behind the table, and seemed pretty much alarmed, and in great terror. Upon being asked the reason of his retreat, he said, he did not like to see the drink. And then his wife informed the Doctor, that some little time before, he went to draw some beer, and was so terrified at its running, that he made a mad manner of haste out of the room, with the spout in his hand. Upon this the Doctor asked him, if he had ever been bit by a Dog? to which he replied, never in his life. But a few days in the next room hearing the cuckoo, came in, and said, Miller, you may remember, that last spring (about four months before) coming from Rugby market, we met a little Dog, that you endeavored to catch, and complained it had bit your thumb. Upon this he recollecting the circumstance, but said the creature only scratched him, without drawing blood, and that he had never thought of it afterwards.

* The case was now too plain, and the Doctor made a proper prognostic, which was the third day after verified by his death, for from this time the anxiety, restlessness, and uneasiness hourly increased; the paroxysms, such as he fell into on the sight of beer, attended with tremors, convulsions, and vast agonies, returned at intervals, and became more violent as death approached. The disorder in his throat increased, till at last he died, as it were strangled, and universally convulsed. But he scarcely ever lost his reason, nor was there any actions resembling those of a Dog, nor barking, except such an alteration in his voice, as happens in almost every injury, that rises to any considerable degree of violence, might by a warm imagination, be esteemed such. Nor was his fever ever considerable.

In accounting for the manner in which the infection is received, the Doctor rejects, and we think with great reason, the theories of Mead and Boerhaave, of the poison being conveyed into the constitution by means of the nervous fluid. He supposes more rationally, that the cellular membrane is the receptacle of this, as well as some other infections.—Had he recollected some late discoveries, in regard to the system of absorbing vessels, which are distributed to every part of the body, and keep up a constant communication between the cellular membrane and blood vessels, it would have contributed to throw an additional light on this part of his subject. We think, however, that the Doctor carries his dislike to the appellation *nervous* considerably too far. 'Tis like a man who has discovered the fallacy of a few religious tenets becoming an infidel altogether. 'I declare, (says he) that I do not believe one syllable of the modern doctrine of 'nervous juices, or nervous distempers.' The Doctor surely cannot mean what his words imply, as nothing could be more inconsistent with experience and true physiology, than such a declaration. Whether the nerves are tubular or not, is a problem, which perhaps never may be solved. But whoever has seen the consequences arising from a punctured nerve, viz. a locked jaw, tetanus, and spasms of every kind, cannot doubt of their efficacy.—That a variety of convulsions happen from their structure, irritation, tension or relaxation, from internal causes, are facts equally well established, and we doubt not, even the Fever upon the Spine, an ailment of a more vague and uncertain nature, will be found not less well attested, than the efficacy of the opium Doctor's Powder, which he so often takes occasion to celebrate—Although, perhaps, undelivered may be found with regard to both.

The Doctor's accounting for the dread of water, from a kind of presence or instinct of its proving hurtful to the stomach and throat, in their inflamed state, is more ingenious than solid; as it is plain, in a quinsy, and other inflammatory disorders, the deglutition of solids is much more difficult than that of fluids; and in all cases, where poison is taken into the stomach, experience shews, that fluids, such as water or oil, prove the best, nay, we may say, the only antidotes.

The medicine the Doctor strenuously recommends for the cure of the Hydrophobia, is Mercury, or its preparation, the Turpeth Mineral.—He evinces its efficacy in this malady, by a variety of evidence. We are first presented with the substance of a Memorial he laid before the Royal Society in 1736—with the whole of Mr. John Douglass's paper on this subject, and part of an Essay by Mr. Deslaur, a Physician at Bourdeaux. The success of the Doctor's method is amply demonstrated by the observations of Claude de Choncel, a Jesuit, and Apothecary to the Maison à Pondichéry. There are likewise inserted several letters and cases from Gentlemen in the country, who had successfully exhibited the Turpeth to their hounds. The opinion of the late Dr. Cullen, in favour of the treatment of Canine Madness, by Mercury, is also quoted. The rest of the volume is chiefly employed in animadversions on the absurd practice of worming Dogs, and on medicines which have been recommended in the Hydrophobia; such as the ashes of the river crab, the powder medicine, and the pulvis antysyllus, none of which, although in altogether destitute of virtues, can be, in the Doctor's opinion, wholly depended on. He enters likewise into a digression concerning several popular errors, such as believing the wonderful effects from the bite of the Tarantula, the power of incantation, witchcraft, the second sight, &c. which those who have any curiosity or doubts with regard to these matters, may consult.

The following is an abstract of the Doctor's Method of Cure for Canine Madness, as drawn up by himself.

The Method of Cure.

- RUB into the part where the wound was received, a
- dram or more of any mercurial ointment, as soon as possible
- after the bite. That made by mixing in a mortar two parts
- of hog's lard with one of crude quicksilver will do; but
- equal parts of hog's lard and crude quicksilver will be bet-
- ter, though it requires more trouble to unite them; for

great care should be taken to incorporate well the quicksilver with the lard. This should be repeated every day for a week; but if it can be done twice a day, without salivation, it is better. The evening of the same day let the patient take the following medicine.

Take of Turpeth Mineral, from three to eight grains, according to the strength of the patient, and the degree of the infection received, so far as can be judged by the bite; camphire, an equal quantity. Let this be made with any conserve, as that of hips, into a bolus, or ball. This may possibly vomit, though the emetic is added to prevent it. The dose should be repeated the next evening but one; and again after forty-eight hours interval. This cannot be done without some hazard or inconvenience, especially in some constitutions. It must, therefore, be watched, and upon the first approach of any inflammation of the mouth, or salivation, the farther use of it should be deferred till it ceases, and then be

About two or three days after the last dose, if no accident happen as to salivation, the patient should bathe in cold water over head every day, till the day before the next full or new moon. And that day, let the dose of Turpeth Mineral be repeated for three times, as before; but I think the dose may then be less, as two or three grains. And after the third dose let the patient again bathe, as before; and let this method be repeated for the three or four succeeding periods of the moon.

This is the preservative method for the human species; but it will succeed equally with brutes, though it is impossible to specify the exact doses for them, as some are large, and others small, and consequently require larger or smaller doses. In general, for a Dog of a moderate size, six or seven grains of the Turpeth Mineral are sufficient.

But when any symptoms of the distemper begin to appear, somebody of skill should attend; for then the cure depends upon saturating the body, as much as possible, with Mercury, without raising a salivation precipitately, or so as to injure the patient. Therefore, more Mercury should be rubbed in, and more frequent doses of the Turpeth Mineral should be exhibited, as not a moment must be lost. When this method is pursued, no heating medicines should be given on any account. Nervous medicines, the more, which in general excite heat, are to be carefully avoided.

As

* As yet no instance has come to my knowledge of a cure per-
 * formed by any of the preparations of Opium, nor by Musk
 * without Mercury.

* The Tonquin remedy, mentioned above, is in consider-
 * able reputation, and I have reason to believe, not without
 * deserving it, in some measure. The use of it, which I
 * would recommend, is (after the preternatural method has
 * been duly pursued,) to take twenty-five grains of the Na-
 * tive Cinnabar, twenty-five grains of Facitious Cinnabar,
 * and fourteen grains of the best Musk, in a glass of Arrack,
 * the night before several of the succeeding great periods of
 * the moon.

SUPPLEMENT TO THE MONTHLY CATALOGUE,

For J U N E, 1761.

MISCELLANEOUS.

Art. 1. *A Complete History of the present War, from its Com-
 mencement in 1756, to the end of the Campaign 1760.* 8vo.
 5s. 6d. sewed. Owen, &c.

AN Histor to which the Writer is either afraid or ashamed to
 affix his name, can deserve no encouragement from the Pub-
 lic.

Art. 2. *The Life of Madame de Maintenon. Part the Second.*
Translated from the French. 12mo. 1s 6d. G. Wood-
 fall.

The former part of this work traced this Lady to her becoming
 one of the Daughters to the Dauphiness. [see Review, vol. V. p.
 416.] The present part continues an account of her to her death.—
 The Author seems to have given only the bright side of her char-
 acter.

Art. 3. *A new and easy Method of determining the Longitude of
 Sea or Land, to half a Degree, from the Royal Observatory at
 Greenwich.* By the Author of the Royal Astronomer and
 Navigator. 8vo. 1s. 6d. Waller.

In the Review for February last we gave our Readers some idea of
 the strange, ill manner'd and absurd Writer who say any thing more
 of him in this place, would be doing him too much honour. As to
 Dlm 4 14

which it was degrading to the Holy
Withers.

This is a very plain and full vindication of the objections that have been raised against the 22d of March. He justly observes, that it is not to be computed by Astronomical Tables for that purpose in the act, as of the Canon Prayer, since the act put us upon, from not making that distinction had even been used for that purpose. I believed on the same day; because, though the 22d of March, in the evening, is equinox, which happened this year on the 22d of March, so that the celebration agrees with the rule of the Council of Nicaea to astronomical tables, there is with regard to the time of celebrating, I decided till the time was elapsed, unless proper to determine when astronomical calculation; for it is well known, that it is very near the time of the equinox, it is before, and some after it; and consequently the celebration of this festival

Art. 5. *Introdution to the Art of T*
sewed. Edinburgh printed. Sold

In the preface to this performance, I
though of great importance to the Public

they are the fittest for initiating a young person in the art of reading. Their obscurity and intricacy render them improper for this use. Here then is evidently a void, which must be filled up, if with that education should be successful.

The collection now before us is intended to fill up this void, and consists of maxims and general observations on human nature, the conduct of life, virtue and vice, &c. together with stories and tables, every way of illustration.

From this general account, the judicious Reader will be able to form a pretty just notion of the merit of such a collection, and how it may be useful in the important business of education.

Art. 6. *A Letter to the Hon. H—— S——, on his Entrance at the University in D——, A. D. 1761.* 8vo, 6d. Richardson.

This Letter contains a few plain directions for a young Gentleman's conduct at the University. The Letter-writer earnestly recommends to him the duties of private and public prayer every morning and evening,—to sit God always before him,—to deny himself,—to think on Eternity,—to make a prudent choice of friends,—not to go often to the Play-house,—not to play at cards on the Lord's day,—to allot four hours in every day to study,—and conscientiously to dedicate part of that time to the study of the Bible —

Art. 7. *Memoirs of Fanny Brown, a Clergyman's Daughter; with the history and remarkable adventures of Mrs. Tulp, an Apothecary's Wife, &c. &c.* By John Piper, Esq. of Litchfield. 12mo. 2s. 6d. sewed. Rose, in Middle-row.

Mr. Piper assures us, that he never imagined, 'when first he wrote this book, that it would ever make its appearance out of his chamber.' We are very sorry, that ever the Gentleman happened to change his mind.

Art. 8. *A practical Treatise of cultivating Lucern. Containing such Methods as by Experience are found to succeed. Including the Practice used in several Parts of France.* By Bartholomew Rocque*. 4to. 1s. Dixwell.

With respect to the cultivation of Lucern, Mr. Rocque differs greatly from Mr. Tull, and several other Authors on Agriculture. He professes to write from personal observation; his precepts are delivered in a concise and candid manner, and appear practicable as well as the experience as the methods in common use; but, it is experience alone that determine their positive utility.

* Some years ago Mr. Rocque published a treatise on the Hyacinth, mentioned in the Review, vol. IX. p. 314.

- Art. 9. *Observations upon the proper Nurture of a long series of experience.* 8vo. 6s.

Though the instructions here given cannot properly be called new, yet they contain the attention and observance of every parent,

POETICAL.

- Art. 10. *The Vanity of Philosophic Systems.* 1s. Millar.

Tedious as Tate, and profane as Daniel de Fo

- Art. 11. *PENTECOST: A Poetical Fragment.* 1s. A. B. of Trinity College, Cambridge. Walter.

This ought to have been published in the Clarendon

- Art. 12. *An Epistle to the Author of the Rosci.* 4to. 6d. Hope.

Some harmless good-humoured Bard here comes to renounce his satirical pen, and to court the me

Give o'er a subject, though with humour
Where those who praise your Muse, must
— Polish, refine, and to th' admiring
In sweetest notes pour forth the moral son

This is certainly good and sober advice; as good from a Writer of more solid parts, or a more bri

MEDICAL.

- Art. 13. *A Treatise on the Nature and Virtues. With a preliminary Account of the ex. Use of natural and artificial warm Waters.* By a Physician. 8vo. 1s. Wilson.

A Writer of eminence has justly observed, that "like much curing; both of them do hurt where "agestion" — The observation is truly verified in which, notwithstanding an ostentatious display of no new or useful information.

- Art. 14. *A short History of Brighelmstone. its Air, and an Analysis of its Waters; particularly Mineral ones, long discovered, though by Relhan, M. D. Fellow of the College of Physicians in Ireland.* 8vo. 1s. Job

This pamphlet, though expressed in better language nearly with the preceding *The inhabitants of*

under considerable obligations to Dr. Relhan for his labours, but it is apprehended, such as read merely with a view to intelligence will conceive themselves very little indebted to him.

RELIGIOUS.

Art. 15. *A Letter to the Rev. Mr. Romaine, containing Remarks on his Discourses upon the Law and the Gospel.* By William Felton, M. A. Rector of Wendon Lofts, Essex. 8vo. 6d. Rivington.

Mr. Felton's design is to shew, that Mr. Romaine has mistaken the sense of the Scriptures, in the explanations he has given, in his discourses of the law and the gospel. Mr. Felton's motive for entering upon this controversy is certainly a good one, *viz.* to obviate the effects of Mr. Romaine's doctrine upon the minds of his hearers; for, add's he, very justly, error of judgment may produce error in practice.

Art. 16. *An humble Apology for Christian Orthodoxy.* 8vo. 1 s. Rivington.

The chief merit of this small piece, is that of being, as we charitably believe, a sincere testimony of the Author's pious intentions.

He premises, that 'by Christian Orthodoxy, is meant, an uniformity of belief with that of the primitive Christian Church, set forth in the Creeds of the Apostles and the Council of Nice'.

'Thus we conceive to be an improper definition of Christian Orthodoxy. Whatever, therefore, is alleged in defence of Christian Orthodoxy, in this sense, will stand for nothing. Had our Author defined Christian Orthodoxy to be an uniformity of belief with that of the primitive Church, set forth in the Holy Scriptures, we should have assented entirely to his definition: But, we are sorry to see a person, possessed, as we believe, of a good heart, so little skilled in the grounds of that Faith, for which he stands forth an advocate, as to rest it upon any human Creed or Creeds whatsoever.

He defends *Eusebius* from the charge of prevarication, upon the principle, that he subscribed to the words, 'Of one substance with the Father, in the same sense in which they were understood in the Council.'

In what sense *Eusebius* subscribed to these words, is to be learned from his own account, thus quoted by our Apologist.

"But this proposition, to be of the same substance with the Father, doth expressly represent to us no more than this, *viz.* That the Son of God hath no community with, or resemblance to created beings; but that, in every respect, he is like the Father only, who hath begotten him; and that he doth exist of no other substance, or essence, but of the Father. To this (opinion) therefore, thus explained, we thought good to give our assent."

These two explanations manifestly
Andor's Christian Orthodoxy is
sound, though he has defined it.

In a word, this little piece is well
set, and exhibits more talents of
mind.

Art. 27. *Essays on the important
Scriptures. Humbly proposed,
dedicated principally for the use
of Schools.* By Samuel Sayer,
Grammar-school, Bristol.
College, Oxford. 8vo. 1.

To these Essays is prefixed the
• *Castrol's Christian Institute* being
• so advantageously calculated to teach
• have often wished it was more ge-
• ly known. I thought, that select-
• Religion, according to the plan
• ing of them under several head-
• much as possible, might be useful
• servative to youth, in their transi-
• tion to the sacred Oracles. This
• the *tract* body of sound doctrine,
• tied away with every mind of di-
• vers persons from the fatal con-
• foundation for farther inquiry &
• faith, in the future part of their
• If the following Essays, contain

Art. 18. *Candid Reason further satisfied, concerning Christ or the Representation of the World in his Sufferings: by showing,*
 1. That what Christ suffered was the fixed Wages of Sin.
 2. That in this case, a Substitution can take place. And, 3. That Sinners are justified before God by a living Faith in Christ. Being a Supplement to a Pamphlet lately published on that Subject. 8vo. 6d. Steudel.

'Tis great pity that people will undertake to explain the most obscure points of *Revelation*, whilst they are entirely ignorant of the most common principles of that *candid Reason*, which they would pretend to satisfy. If the vicarious sufferings of Christ stood in need of any apology, we leave it the Reader's judgment, to determine how far his Reason would be satisfied with the following confused assertion: — "That the blessings, which divine mercy confers upon, and provides mankind in general with, presuppose a general imputation of Christ's vicarious atonement to the world, a general acquittal of them from absolutely, and without any means or hope of repent, remaining liable to the wages of sin, and in connection with sin itself, and a general justification, or adjudication to grace and life. Vol. p. 15." — What ideas such a Writer may have in his own mind, we pretend not to guess, but can assure him, that he conveys no very intelligible ideas to ours.

Art. 19. *Mr. Sandeman refuted by an old Woman: Or, Thoughts on his Letters to the Author of Theron and Aspasio.* 8vo. 1s. Keith, &c.

Some Readers may perhaps give more credit to this title-page than may be altogether consistent with the Writer's view, (whatever it was) in so oddly drawing it up: for really, it appears to be a very old womanly sort of a performance.

Art. 20. *The crooked Disciple's Remarks upon the blind Guide's Method of Preaching.* — Being a Collection of the principal Sayings, Pleasology, Rhapsodies, Hyperboles, &c. commonly and peculiarly used by the Rev. Dr. Squintum, — at Testaments-lectures, Moorfields, &c. Taken verbatim from a constant attendance. By the learned John Harman, Regulator of Enthusiasm. 8vo. 1s. Cooper.

The learned John Harman, we are told, is a whimsical Watch-maker, who has been at the pains of taking down a prodigious number of Mr. Whethead's peculiarities in short-hand; and these he has here drawn out at length, and published; in order as he professes,

* *Existed, Christ &c. &c. &c. Sufferings considered as the Representation of the World* — See Review, Vol. XXII. p. 331.

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 3. l. 4 *for*

I N D E X.

N. B. To find any particular BOOK, or PAMPHLET, see the TABLE of CONTENTS, prefixed to the Volume.

The Printer, by mistake, began the Review for March 59 Pages behind the Conclusion of the former Month; by which means the Pages are double from 109 to 168. Wherever the latter of the duplicate Pages occur, they are therefore, denoted by Asterisks prefixed.

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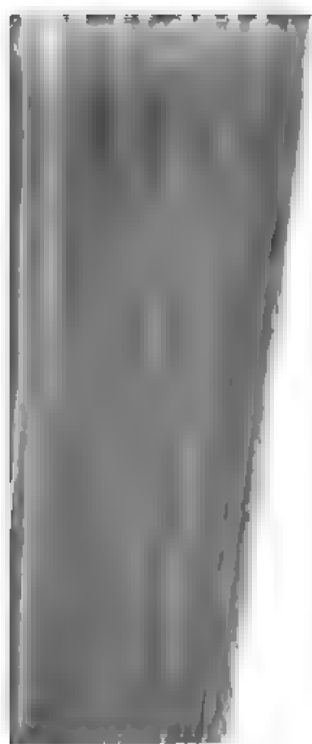
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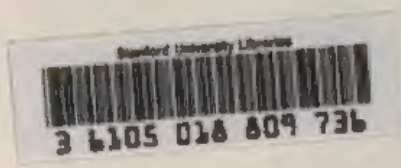






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